

انوار شریعت

THE
Rays
OF
Islamic Law

Translation of
Anwār-e-Sharī'at

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Translator's Note

All praise is for Allah Ta'ala Who has given us the light of Islam and peace and salutations upon the beloved Prophet of Allah ﷺ who has shown and guided us towards this very light. Upon the request of Mowlana Anwaar Ahmed Sahib Amjadi (son of the original author of this book) and through the inspiration of my teacher Mowlana Muhammad Iqbal Sahib Misbahi, I have endeavoured to translate the renowned book of Hazrat Mufti Jalaaludeen Ahmed Amjadi, "Anwar-e-Shariat" for the vast English-speaking audience present around the world.

"Anwar-e-Shariat" is an excellent book which delivers an introductory insight into the fundamental laws of Islam directly related to the day to day activities of any individual. It consists of answers to the commonly posed questions and eliminates many misconceptions, all of which are explained in an extremely simple manner.

The finest effort has been made to keep the translation as close to the original text as possible to maintain its essence and accuracy. In some cases, it was experienced that the translation of certain Islamic terms led to prolonged phrases and sentences and hence to prevent this, the actual terms were preserved. In particular, the explanations of common Islamic terminology such as Fard, Wajib etc. are all mentioned in the chapter 'The Discourse on the Terms of Shariat', also found in the original text.

Finally, I would like to thank Mowlana Kalim Qadri for his finest efforts for proofreading the translation which was completed during the last ten days of Itikaaf in Ramadan. I ask Allah Ta'ala that He accepts this humble effort of mine and make it a means of my forgiveness in the Hereafter. Ameen

Mohammed Khalid Husain

Ramadan 1429 AH - 15th October 2008

Preface

After the completion of Noorani Taleem parts two, three, four and five, which comprise of the true beliefs of the Ahl-us-Sunnah and many important rulings related to the religion, many of my dear friends requested me to compile a book; a book which would be easy to understand by all and along with being brief, it would encompass essential rulings associated to one's daily routine such as Salaah, Zakaah, Fasting, Nikah and divorce etc. Even though there are many detailed books which have been published in these fields and are readily available to the reader, for the sake of pleasing Allah Ta'ala and His Beloved Prophet ﷺ, I have taken time out, alongside teaching, issuing Fatwa to write and complete this book until it is present before you today.

I have compiled this book after twenty years' experience in issuing Fatawa, yet still humans are prone to committing errors and being forgetful. If a knowledgeable person encounters a mistake then please notify us so that it can be rectified in the next edition.

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We ask Allah Ta'ala that He accepts this book and makes it acceptable in the eyes of the general public and also makes this book a means of my forgiveness in the Hereafter. *Ameen.*

Jalaaludeen Ahmed Amjadi

15th Sha'baan ul-Mu'azzam 1396 AH

13th August 1976

لَكَ الْحَمْدُ يَا اللَّهُ

وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Allah Ta'ala

Q What belief should a person have regarding Allah Ta'ala?

A Allah Ta'ala is One and has no partners. It is only He Who has created everything including the skies and the earth. Only He is worthy of worship and no one other than Him has the right to be worshipped. Only He provides sustenance to every being. To make someone rich or poor, grant respect or humiliation are all under His power. Whoever He wishes, He grants respect and whoever He wishes, He degrades. In all His actions lies wisdom regardless of whether a servant understands it or not. He is of the highest order in excellence. He is free from falsehood, delusion, dishonesty, oppression, ignorance and from all other defects. To associate any type of defect with Him is Kufr. Therefore, a person who has the belief that Allah Ta'ala can tell a lie is misled and a heretic.

Q Is it allowed to call Allah Ta'ala as an 'old man'?

A To use such words in the court of Allah Ta'ala is Kufr.

Q Some people say 'whatever the One above wishes shall happen' or 'Allah is above and you are below' or even 'Allah is above and the jury is below'!

A These types of sentences lead a person astray. It is paramount upon a Muslim to refrain from them.

Q Is it allowed to address Allah Ta'ala as 'Allah Miya'?

A 'Allah Miya' should not be said as it is forbidden.

Angels

Q Who are the Angels?

A Like humans, angels are also a creation but have been created from light (Noor). They are neither male nor female and they do not eat or drink. They implement their duties appointed by Allah Ta'ala. Some Angels write the good and bad deeds of a servant; known as Kiraman Katibeen. Some angels ask the deceased questions in the grave; known as Munkar Nakeer. Others are appointed in delivering the Durood and Salaams of Muslims to the court of the Prophet ﷺ. There are also other various duties which Angels carry out and within them are four famous Angels. Firstly, Hazrat Jibra'eel ؑ who brings the commands and revelations from Allah Ta'ala to the Messengers; secondly, Hazrat Israfeel ؑ who shall blow the horn on the Day of Judgement; thirdly, Hazrat Mika'eel ؑ who controls the rain and sustenance and the fourth is Hazrat Izra'eel ؑ who removes the souls from the people. Whoever claims that Angels do not exist or that they are an alternative name for divine power is a Kaafir.

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The Divine Books of Allah Ta'ala

Q How many Divine Books are there of Allah Ta'ala?

A Many small and large books of Allah Ta'ala have been revealed. Large scriptures are known as Kitaab and small are known as Saheefa. Within them are four famous Kitaab. The first is Taurait (Torah), which was revealed upon Hazrat Musa (Moses) ؑ, the second is Zaboor (Psalms) revealed upon Hazrat Dawood (David) ؑ, the third is Injeel (Bible) revealed upon Hazrat Isa (Jesus) ؑ and the fourth is the Qur'an, which was revealed upon our Prophet ﷺ.

Q Was the entire Qur'an revealed at once or in stages?

A The entire Qur'an was not revealed at once but in stages over a period of 23 years as the need developed.

Q Is it important to have faith in each and every chapter of the Qur'an?

A Yes. It is necessary to have faith in every chapter and verse of the Qur'an. If a person refuses to accept even one verse or claims that the Qur'an is altered and not in its original form is a Kaafir.

Messengers and Prophets

Q Who are Messengers and Prophets?

A Messengers and Prophets are human and the servants of Allah Ta'ala. They were sent onto this earth to guide humanity and deliver the message of Allah Ta'ala to them. They perform miracles, make apparent the unseen, they never lie and are free from committing any kind of sin. There have been approximately 124,000 to 240,000 Messengers and Prophets. The first of them was Hazrat Adam ﷺ and the last is our Beloved Prophet, Hazrat Muhammad ﷺ.

Q Are we allowed to regard the deities of the Hindus as Prophets?

A To call a person a Prophet must be proven by the Qur'an and the Hadith. Since there is no such evidence in the Qur'an or Hadith regarding this, we cannot call their deities as Prophets.

Q Are we allowed to write ﷺ¹ after the name of the prophets?

A It is Haraam to write ﷺ but ﷺ should be written.

Our Beloved Prophet ﷺ

Q Who is our Prophet and describe his personality?

A Our Prophet is Hazrat Muhammad ﷺ who was born on Monday 12th Rabi-ul-Awwal, approximately 20th April 571 AD in Makkah, Saudi Arabia. His father was Hazrat Abdullah

¹ It is also forbidden to abbreviate the Durood to SAW or PBUH.

ﷺ and his mother was Hazrat Aminah ؑ. He lived in this world for 63 years. He spent 53 years in Makkah Sharif, thereafter spending 10 years in Madinah. He died on 12th Rabi-ul-Awwal 11 AH, being 12th June 632 AD. His blessed grave is in Madinah Sharif which is around 200 miles north from Makkah Sharif.

Q Describe some of the attributes of our Prophet ﷺ.

A Our Prophet ﷺ is the king and prophet of all Prophets; the rest of the Prophets are his nation. He is the final Prophet and no other prophet shall come after him. Whoever believes that a prophet may come after him is a Kaafir. All the creation seeks the pleasure of Allah Ta'ala and the pleasure of the Prophet ﷺ is the most beloved to Allah Ta'ala. Obedience to the Prophet ﷺ is being obedient to Allah Ta'ala. Everything in the skies and the earth was made apparent to him. All that will happen in the corners of the world until the Day of Judgement is observed by the Prophet ﷺ in such a way, as one looks at his palm. He has the ability to see what is behind him with equal strength and as clearly as he looks above, below and in front. No object is ever an obstacle for him. The Prophet ﷺ even knows exactly what is happening beneath the earth. Even feelings of the heart such as humility are also recognised by the Prophet ﷺ. Our walking, sitting, standing, eating, speaking and everything else at any time is all acknowledged by the Prophet ﷺ, granted to him by Allah Ta'ala.

Q Is our Noble Prophet ﷺ alive?

A Our Prophet ﷺ along with all the other Prophets is alive. It has been mentioned in a Hadith that the Prophet ﷺ once said, "Allah has made it Haraam upon the earth to eat the bodies of the Prophets. Hence, the Prophets are alive and they are provided with sustenance." (Mishkat)

Q What is the ruling for a person who says, "The Prophets are dead and have been consumed by the soil"!??

A Such a person is misled, a heretic and is evil.

Discourse on Qiyamat (The Day of Judgement)

Q What is Qiyamat?

A Qiyamat is the day on which Hazrat Israfeel ؑ shall blow the horn. The horn resembles that from an animal and shall emit a sound, killing all the humans and animals. The earth, skies, the moon, sun, mountains and everything else shall perish including the horn and Hazrat Israfeel ؑ himself. This shall happen on the 10th Muharram on a Friday.

Q State some of the signs of Qiyamat?

A Qiyamat will be near when sins become abundant, people shall carry out Haraam actions openly, cause distress to parents whilst keeping good relations with others, breach of trust, Zakaah shall become a burden, knowledge of the religion shall be attained to gain worldly benefits, dance and music shall become abundant, criminals shall become the leaders of nations and people of a low status such as shepherds shall compete with one another in erecting tall buildings.

Q What is the ruling for that person who denies Qiyamat?

A Qiyamat will certainly take place and a person who denies this is a Kaafir.

Discourse on Taqdeer (Destiny)

Q What is Destiny?

A Whatever happens in the world including the good or bad actions carried out by people has already been written by Allah Ta'ala. This is known as Destiny.

Q Are we compelled to carry out those actions which Allah Ta'ala has written down in our destiny?

A No. We are not compelled to carry out those actions which Allah Ta'ala has written, but according to His knowledge, He has already written the actions we were going to carry out. If a bad action was written in a person's destiny, it is because he

was going to commit that atrocity. If he was to carry out a good deed, then Allah Ta'ala would have written a good deed in his destiny. Conclusively, a person is not obliged to carry out an action written in his destiny by Allah Ta'ala. Destiny is a fact, whosoever denies its existence is misled and a heretic.

Resurrection

Q What is Resurrection?

A On the day of Qiyamat when the earth, skies, humans and angels shall cease to exist, then Allah Ta'ala, whenever He wishes, will restore life to Hazrat Israfeel ؑ who shall blow the horn for the second time. Everything shall come back to life including humans and angels. The deceased shall rise from their graves and everyone will be presented in the court of Allah Ta'ala where their good and bad deeds will be subject to accounting and judgement. People will be given reward for their good deeds and punishment for their bad deeds. The good shall enter Paradise whilst the bad suffer the consequences of their deeds in Hell. Giving accounts for one's deeds, heaven and hell are all true and certain. Anyone who denies the truth regarding the accounting on the day of Qiyamat, or the existence of heaven and hell is a Kaafir.

Discourse on Shirk (Polytheism) and Kufr (Infidelity)

Q What is Shirk?

A To associate partners with Allah Ta'ala in His self or in His attributes is known as Shirk. The meaning of associating partners with Allah in His self is to believe two or more gods. For example, the Christians believe in the trinity and hence are regarded as polytheists. Similarly, the Hindus believe in many 'gods' and as a result are also known as polytheists. The meaning of associating partners in the attributes of Allah Ta'ala is that a person believes someone else to have the same qualities such as the power to listen and see, characteristics

which Allah possesses without inheriting them from anyone else. In the same way, to believe that another person has the same qualities which are his own and not given to him by Allah Ta'ala is Shirk. If a person believes that these attributes are bestowed upon him by Allah Ta'ala then this is not classed as Shirk, as mentioned in the Qur'an:

فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

"We have made man as a listener and an observer." (Surah Dahr, Verse 2)

Q What is Kufr?

A To reject any one of the fundamental aspects of religion which are known to be an integral part of religion through necessity, is classed as Kufr. There are many fundamentals but only a few shall be mentioned:

- To believe in the oneness of Allah Ta'ala and to believe that His existence is necessary;
- Not to associate any partners with Allah Ta'ala in His self or in His attributes;
- To believe Allah Ta'ala is pure from oppression, telling lies and all other defects;
- To believe in all the angels and all the books of Allah Ta'ala;
- To believe that each and every verse of the Qur'an is the truth
- To believe in the prophethood of our Beloved Prophet ﷺ and of all the other Prophets;
- To believe that all the Prophets are noble and not to degrade them in any way, shape or form;
- To believe all of which has been brought to us by the Messenger of Allah through rigorous and an indisputable chain of transmission as true;
- To believe the Prophet ﷺ as the final Prophet and that there is no prophet who may proceed or come after him;
- To have faith in the day of Qayamat including the accounting of deeds, heaven and hell;

- To believe that actions such as Salaah, fasting, Hajj and Zakaah are obligatory;
- To believe in the illegitimacy of adultery, theft and alcohol and other unlawful acts as transmitted to us through rigorous proofs and indisputable chains of transmission;
- To believe a Kaafir as a Kaafir.

Q What happens if a person commits Shirk or Kufr?

A He should repent and renew his faith. If he is married then he will have to remarry and if he is a Mureed then he will have to take pledge (*bay'ah*) again.

Q What should a person do if he commits a sin apart from Shirk and Kufr?

A He should repent in the court of Allah Ta'ala, show remorse and cry sincerely feeling shame and also having a firm intention in the heart that he shall never commit the same sin again. To merely repent from the tongue saying '*Towba, Towba*' is not sufficient.

Q Are all types of sin forgiven by repentance?

A If a sin is committed whereby the right of a person is breached such as seizing a person's wealth, accusing or oppressing him, then first and foremost, it is necessary that the right of the victim is restored or forgiveness is asked from him. Thereafter, one should ask forgiveness from Allah Ta'ala for that sin. For the sins committed which do not relate to the right of a person but violate the commands of Allah Ta'ala, fall into two categories. The first consists of those sins which can be forgiven through sincere repentance such as consuming alcohol. The second comprises of those sins which cannot be forgiven by repentance only, such as the sin of not performing Salaah. It is necessary that a person first repents for not having performed the Salaah in its prescribed time and then he should perform the Qaza of these missed Salaah. If the person reaches old age and a few missed Salaah still remain in his account, then he

should leave in his will the payment of a ransom¹ equivalent in amount to the missed Salaah.

Discourse on Bid'at (Innovation)

Q What is Bid'at and how many types of Bid'at are there?

A In the eyes of Shariat, a Bid'at is that action which is innovated and was not present during the lifetime of the Prophet ﷺ, regardless of whether it is concerned with the religion or the world. There are three types of Bid'at:

1. Bid'at-e-Hasanah;
2. Bid'at-e-Sayyi'ah;
3. Bid'at-e-Mubahah.

Bid'at-e-Hasanah is a good innovation which is derived by the principals and rules from the Qur'an and Hadith. This can further be divided into two categories:

1. Bid'at-e-Waajibah consists of actions such as attaining the correct knowledge to understand the Qur'an and Hadith and also to establish arguments and debates to refute the mislead sects such as the Khaarji, Raafzi, Qadyaani and Wahhaabi;
2. Bid'at-e-Mustahabbah comprises of actions such as establishing Madrasah and also performing those good actions which were not carried out in the early stages of Islam such as sending Durood upon the Prophet ﷺ after the Athaan. It has been mentioned in Durr-e-Mukhtar in the chapter of Athaan that to recite '*As-Salaatu was-Salaamu alayka yaa RasoolAllah*' after the Athaan began during 781 AH and this is classed as a Bid'at-e-Hasanah.

Q What is Bid'at-e-Sayyi'ah and how many categories is it comprised of?

¹ 2 kilo 45 grams of wheat or its equivalent (approximately 25 Indian Rupees) should be given for each Salaah or fast missed.

A Bid'at-e-Sayyi'ah is a bad innovation which goes contrary to the rules and principals of the Qur'an and Hadith. It has two categories:

1. Bid'at-e-Muharramah consists of actions such as *Ta'ziyadari*¹ during the month of Muharram and also the beliefs of other sects which contradict those of Ahl-us-Sunnah wal Jamaa'ah;
2. Bid'at-e-Makroohah includes actions such as reciting the Eid and Jummah sermons in a language other than Arabic.

Q What is Bid'at-e-Mubahah?

A Those actions which were not present at the time of the Prophet ﷺ and by carrying them out, a person does not gain any reward or sin is classed as Bid'at-e-Mubahah. For example, to eat a variety of foods, to travel by train etc.

Q In the following Hadith, which Bid'at is being referred to?



"Every Bid'at is deviation (from the right path)."

A This Hadith refers to Bid'at-e-Sayyi'ah only. This is because if we were to associate all the Bid'at to this Hadith then trivial actions such as the compilation of Shariat, philosophy, rules pertaining to grammar would all become impermissible and a deviation to learn and teach.

Q Are Bid'at-e-Hasanah and Sayyi'ah mentioned in any Hadith?

A Yes. They are mentioned in several Hadith. It has been recorded in Tirmizi that Hazrat Umar Farooq ؓ established congregation for the Taraweeh prayer and said, "This is a very good innovation". In another Hadith recorded in Muslim narrated by Hazrat Jareer ؓ, the Prophet ﷺ once said, "A

¹ *Ta'ziyadari* is where the Shia make miniature mausoleums of Imam Husain's blessed grave in Karbala and take them out in processions in the month of Muharram.

person who introduces a good practice in religion shall attain the reward for it along with the reward of all those who act upon it and the reward shall not be reduced. Whosoever introduces a bad practice in religion shall be afflicted with a sin along with the sins of all those who act upon it and the sin shall not be reduced."

Q Is celebrating the birth of the Prophet ﷺ by holding gatherings classed as Bid'at-e-Sayyi'ah?

A To hold such gatherings in which the incidents relating to the birth of our Prophet ﷺ are described along with his praises and qualities are a means of blessing. To call it Bid'at-e-Sayyi'ah is misleading and blasphemous.

Q At the time of Prophet ﷺ, were the deceased remembered in the form of Fatiha on the third day after their burial?

A To remember the deceased and perform Isaal-e-Thawaab in a gathering whether it is on the third, tenth, twentieth or the fortieth day was not present at the time of the Prophet ﷺ. Rather, this was something introduced at a later stage and is classed as a Bid'at-e-Hasanah. This is because in such gatherings, the reward from reciting the Qur'an, giving charity and feeding the poor is conveyed to the deceased. However, to invite friends and other people and to hold a feast similar to a wedding is definitely classed as Bid'at-e-Sayyi'ah.

Discourse on Wudu (Ablution)

Q What is the method of performing Wudu?

A Firstly, a person should recite '*Bismillaahir-Rahmaanir-Raheem*'. Next, the teeth should be cleaned using a Miswaak. If a Miswaak is not available, then the index finger should be used instead. Then, the hands should be washed three times until the wrist starting with the right followed by the left; they should not be washed together. Next, using the right hand, one should gargle three times followed by cleaning the nose using the small finger of the left hand whilst pouring the water using

the right. The face should then be washed three times beginning from the tip of the forehead until below the chin and from one earlobe to the other. Thereafter, both the arms should be washed three times up to and including the elbows. Water should be poured starting from the tips of the fingers, running down towards the elbow and not the other way round. Next, using both hands, the head should be wiped along with the ears and the back of the neck once. Lastly, the feet should be washed three times up to and including the ankles.

Q What does the term 'washing' mean?

A Washing means that water flows on every single part that needs to be washed.

Q If a part becomes damp without water flowing over it, will Wudu be complete?

A Wudu will not be complete in such a case. As well as becoming wet, it is essential that water is flowed over that part of the body.

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Q How many actions are Fard in Wudu?

A There are 4 actions which are Fard in Wudu.

1. To wash the face beginning from the tip of the forehead till beneath the chin and from one earlobe to the other;
2. To wash both arms up to and including the elbows;
3. To perform Masah, meaning to wipe wetted hands over a quarter of the head;
4. To wash both the feet up to and including the ankles of each foot.

Q How many actions are Sunnah in Wudu?

A There are 16 actions which are Sunnah in Wudu.

1. To make the intention;
2. To commence with '*Bismillaahir-Rahmaanir-Raheem*';
3. To wash both hands until the wrist three times;
4. To perform Miswaak;
5. To gargle three times using the right hand;

6. To sniff water into the nose using the right hand three times;
7. To clean the nose using the left hand;
8. To perform Khilaal of the beard, meaning to pass wet fingers through the beard;
9. To perform Khilaal of the fingers and toes;
10. To wash each part three times;
11. To perform Masah over the head only once;
12. To perform Masah over the ears;
13. To perform Wudu in the correct order;
14. To perform Masah over the tips of the hair which hang above the circumference of the face;
15. To wash the parts in succession;
16. To abstain from every Makrooh action.

Q How many actions are classed as Makrooh in Wudu?

A There are 21 actions which are Makrooh in Wudu.

1. To perform Wudu using the water leftover (in a bucket) by a woman after Ghusl or Wudu;
2. To perform Wudu sitting in an unclean place;
3. To drip the water from Wudu on an unclean place;
4. To perform Wudu inside the Masjid (prayer hall);
5. To drip water from the wet body parts into the bucket consisting of water used for Wudu;
6. To clean the nose or cough out phlegm in the water used for Wudu;
7. To spit, cough out phlegm or gargle in the direction of the Qibla;
8. To talk unnecessarily about worldly matters;
9. To waste water by using more than what is required;
10. To use less water such that the Sunnah actions are not fulfilled;
11. To splash water on the face;
12. To blow on the water when pouring it over the face;
13. To wash the face using only one hand;
14. To perform Masah of the neck;
15. To gargle or pour water in the nose using the left hand;
16. To clean the nose using the right hand;

17. To assign a specific place for performing Wudu for oneself;
18. To perform Masah over the head three times by wetting the hands each time;
19. To dry the parts washed during Wudu using the same cloth used to dry the private parts;
20. To perform Wudu using water naturally heated from the sun during the day;
21. To miss a Sunnah action.

Q What things invalidate Wudu?

A Wudu becomes invalid due to the following things:

- To urinate or excrete;
- For any other substance to come out of the private parts;
- To release wind;
- The emergence and flow of blood or pus towards that part of the body which is Fard to wash in Wudu or Ghusl;
- To vomit a mouthful of food, water or bile;
- To sleep in such a state that the joints of the body become loose;
- To become unconscious, insane or faint;
- To become intoxicated to such an extent that it is evident in the way a person walks;
- To laugh aloud so that others can hear in those Salaah which consist of a Ruku and Sajdah;
- The flow of water from a sore eye.

Discourse on Ghusl (Bathing)

Q What is the method for performing Ghusl?

A Firstly, a person should make the intention and then wash both the hands until the wrists three times. Next, the private parts should be washed and if there are any impurities present on the body such as urine, they too should be cleaned. Wudu should then be performed without washing the feet. However, if Ghusl is performed on a raised position where the water shall drain away, then the feet should also be washed. Next, water should be rubbed on the body like oil and then water

should be poured on the right side of the body three times, the left three times, over the head and finally over the rest of the body three times. Water should again be massaged over the entire body. Clothing should be worn immediately after completing Ghusl.

Q How many actions are Fard in Ghusl?

A There are 3 actions which are Fard in Ghusl.

1. To gargle;
2. To pour water in the nose;
3. To pour water over the entire body.

Q How many actions are Sunnah in Ghusl?

A The following actions are Sunnah in Ghusl:

- To make the intention for Ghusl;
- To wash both the hands until the wrists three times;
- To wash the private parts;
- To remove any impurities present on the body;
- To perform Wudu;
- To spread water over the body and massage it;
- To pour water on the right and then the left side of the body, then over the head and the rest of the body three times;
- To rub one's hands all over the body ;
- Not to face the Qibla during Ghusl unless one is performing it wearing clothes;
- To perform Ghusl in a place where no one is present;
- Not to talk during Ghusl;
- Not to pray any supplications during Ghusl;
- Women to sit during Ghusl;
- To wear clothes immediately after Ghusl.

Q When does Ghusl become Fard upon a person?

A The following things make Ghusl Fard upon a person:

- Ejaculation due to lust;
- Wet dream;
- Insertion of the male private part into a female's frontal or rear or a male's rear passage makes Ghusl Fard for both;

- At the end of the menstruation cycle;
- After the ending of post-natal bleeding.

Q When is it Sunnah to perform Ghusl?

A It is Sunnah to perform Ghusl in the following situations:

- On the day of Jumu'ah;
- On the day of Eid-ul-Fitr and Eid-ul-Adhaa;
- On the day of Arafat during Hajj;
- Before wearing Ihram.

Q In which situations is it Mustahab to perform Ghusl?

A It is Mustahab to perform Ghusl in the following situations:

- During the stay in Arafat and Muzdalifah at the time of Hajj;
- When visiting the Haram in Makkah Sharif and the blessed shrine of our Prophet ﷺ in Madinah Sharif;
- Prior to performing the Tawaaf of the Ka'ba;
- When entering Mina;
- Before going to throw stones at the three pillars (jamarat);
- On Shab-e-Bara'at;
- On Shab-e-Qadr; **JANNATI KAUN?**
- On the night of Arafat;
- When attending a gathering celebrating the birth of our Prophet ﷺ or any other gathering;
- After bathing the deceased;
- After regaining sanity and consciousness;
- After repenting from sins;
- Before wearing new clothes;
- After returning from a journey;
- At the end of the Istihaza;
- When offering the prayer of a solar eclipse, lunar eclipse, seeking rain, at the time of fear and the prayer during sudden darkness or a storm;
- When there is an impurity present on the body and its location is unknown.

Note: It is Haraam and a great sin to bathe in front of other people with the knees exposed. In addition, Ghusl should not be

performed whilst wearing impure clothing when clean clothing is available. If no other piece of clothing is available besides that which is impure, then this should be washed prior to performing Ghusl.

Discourse on Tayammum (Dry Ablution)

Q What is the method of performing Tayammum?

A Firstly, an intention should be made in the heart. Next, keeping the fingers wide apart, one should strike both hands on the surface and wipe the face. If excess dust remains on the hands, it should be shaken off. Thereafter, one should strike the hands for the second time on the surface and wipe the right arm using the left hand and the left arm using the right hand up to and including the elbows.

Q What should a person recite when making the intention?

A He should recite the following:

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نَوَيْتُ أَنْ أَتَيْمُمَ تَقَرُّبًا إِلَى اللَّهِ تَعَالَى

"I have made the intention to perform Tayammum to become closer to Allah Ta'ala."

Q Is the aforementioned method of Tayammum for Wudu or Ghusl?

A This method applies for both Wudu and Ghusl.

Q If a person wishes to do Tayammum for both Wudu and Ghusl, will he have to perform it twice or will performing Tayammum once suffice?

A To carry out Tayammum once shall be sufficient for both.

Q How many actions are Fard in Tayammum?

A There are 3 actions which are Fard in Tayammum:

1. To make the intention;

2. To wipe the entire face with the hands;
3. To wipe both the hands up to and including the elbows.

If a person is wearing a ring, then it is Fard to wipe the part underneath it. If a woman is wearing bangles or other items of jewellery, it is Fard to remove them and wipe over all the parts.

Q What surfaces can be used to perform Tayammum?

A Tayammum can be performed on clean dry soil, stone, sand, Multani soil, ochre, raw or baked brick, cement or a wall made from stone or lime.

Q What things can Tayammum not be performed on?

A Tayammum cannot be performed on gold, silver, copper, brass, iron, wood, aluminium, zinc, cloth, burnt ash and any type of grain. Conclusively, those objects which melt or turn into ash when burnt are not allowed to be used to perform Tayammum upon. However, if there is dust present on these objects then Tayammum is allowed using that very dust.

Q When is it allowed to perform Tayammum?

A Tayammum becomes permissible when a person does not have the capability to use water.

Q What is the meaning of 'not having the capability of using water'?

A This phrase has various meanings such as:

- An ill person who has certainty that his illness will increase by performing Wudu or Ghusl;
- A person is present in a place where water is absent for at least 1.5 miles in all directions;
- If a person is certain that he shall become ill or die if he uses water in an extremely cold environment;
- The absence of a rope and a bucket at a well.

There are many other instances when Tayammum can be performed. To explore these, one should consult *Bahaar-e-Shariat* and other distinguished books.

- Q** If a person needed to perform Ghusl after he awoke, such that there was only enough time to perform Wudu and pray the Salaah, what should he do?
- A** If there is an impurity present on the body then it should be washed, then the Tayammum for Ghusl should be performed. Wudu should then be carried out and the Salaah performed. Thereafter the Salaah should be repeated after performing Ghusl.
- Q** What things invalidate Tayammum?
- A** Tayammum is invalidated by those very things that break Wudu or necessitate Ghusl. Tayammum is also invalidated after regaining the capability to use water.

Discourse on Istinja (Purification)

- Q** What is the method of Istinja after relieving oneself?
- A** After a person relieves himself from urination, he should clean the private parts using soil, stones, leaves or an old cloth and wash them using water¹. After a person relieves himself from excretion, he should clean the private parts three, five or seven times using soil, stones or leaves and then wash them using water.
- Q** What hand should be used to handle the things used to clean the private parts?
- A** The left hand.
- Q** What things are not allowed to be used for Istinja?
- A** Purification is not allowed using objects such as any type of food, bones, animal faeces and charcoal.
- Q** In what places is relieving not permissible?

¹ In the West where it is customary to use tissues, the same method should be adopted using tissues.

- A** Relieving is not permissible in the following places:
- At the bank of a well, a lake or a river;
 - In water even if it is flowing;
 - Places where people gather;
 - Underneath a fruit-bearing tree;
 - In a field where there are crops;
 - In a shade where people sit;
 - Near the Masjid or the place where the Eid Salaah is performed (Eid-Gah);
 - In a graveyard or on a pathway;
 - At the place where animals are tied;
 - At a place where people perform Ghusl and Wudu.

Q Where should a person face when relieving?

A A person should not face towards the Qibla nor have his back towards it. In India, one should face either the north or south.

Discourse on Water and the leftover water from Animals

Q Which types of water are allowed for performing Wudu?

A Wudu can be performed using the following types of water:

- Rain water;
- Water from a river, canal, stream, sea, lake or a well;
- Water melted from snow or ice;
- Water from a reservoir or a large pool.

Q Which types of water are not allowed for performing Wudu?

A Wudu cannot be performed using the following types of water:

- Water squeezed from a fruit or a tree;
- Water mixed with a clean substance resulting in the change of its form and its name, such as a drink, stew, tea etc;
- Water from a large pool or reservoir which has been contaminated with an impurity resulting in a change in its colour, smell or taste;
- Water from a small pool in which an impurity has fallen or a blood-flowing animal has died in it, although the colour, smell or the taste may not have changed;

- Water which drips from the parts washed during Ghusl or Wudu.

Q Are there any differences between the water used for Ghusl and water used for Wudu?

A No. Water which is allowed for Wudu is also allowed for Ghusl and similarly water which is not allowed for Wudu is also not allowed for Ghusl.

Q The leftover water from which animals is classed as pure?

A The leftover water from animals which are lawful to eat are classed as pure such as a cow, bull, buffalo, goat, pigeon, dove etc.

Q The leftover water from which animals is classed as Makrooh?

A The leftover water from the following animals is classed as Makrooh:

- Animals that live in the house such as a cat, mouse, snake and lizard;
- Birds of prey such as a falcon, hawk, kite, crow etc;
- Free roaming chicken which places its mouth in filth;
- A cow having the habit of eating filth.

Q The leftover water from which animals is classed as impure?

A The leftover water from a pig, dog, lion, cheetah, wolf, elephant, jackal and other four legged animals of prey is classed as impure.

Discourse on Wells

Q How does a well become impure?

A If a person, cow, buffalo or a goat falls into a well and dies, it makes the well impure. Similarly, if an impurity falls inside the well, it too makes it impure.

Q If an animal falls into a well and is retrieved alive, then will the water in the well become impure or not?

A If an animal, whose leftover water is impure such as a dog or a jackal, falls into a well, then the water will become impure. If an animal, whose leftover water is clean such as a cow and a goat, is retrieved alive, then the water is classed as clean on the condition that there is no impurity present on the body and there is no certainty of urination or excretion in the water.

Q If the water in the well becomes impure, how much of it has to be removed?

A The entire water should be removed in the following cases:

- After an impurity falls inside the well;
- After a person, cow, buffalo, goat or an animal similar in size falls and dies inside the well;
- After two cats die inside the well;
- After the excrement of a chicken or a duck falls inside the well;
- After a cock, chicken, cat, mouse, lizard or any other animal with flowing blood dies inside the well and its body expands or swells up;
- After an animal, whose leftover water is impure such as a pig and a dog, falls inside even though it is retrieved alive.

Q What is the ruling if a mouse or a cat dies inside a well and is removed before its body expands or swells up?

A If a rat, sparrow, chameleon or a blood-flowing animal similar or smaller in size dies inside a well and is removed before its body expands or swells up, then twenty to thirty buckets of water shall be removed. If a cat, pigeon, chicken, or an animal similar in size dies inside a well and removed before its body expands or swells up, then forty to sixty buckets of water shall be removed.

Q How large should the bucket be?

A The bucket which is usually found at the well shall be used. If there is no specific bucket fixed to the well, then a bucket which can hold approximately 5.25 kilograms of water should be used.

- Q** After purifying the water in the well, should the walls, rope and the bucket be purified as well?
- A** These do not have to be purified because the wall, rope and bucket all become clean once the water in the well is cleaned and purified.

Discourse on Najasat (Impurities)

- Q** How many types of impurities are there?

- A** There are two types of physical impurities:

1. Najasat-e-Galeezah (Major);
2. Najasat-e-Khafeefah (Minor).

- Q** What is Najasat-e-Galeezah?

- A** Anything which is released from the body and necessitates Ghusl or Wudu is classed as Najasat-e-Galeezah such as faeces, urine, flowing blood, pus, mouth full of vomit and water from a sore eye etc. The faeces and urine of those animals which are Haraam to consume such as dog, lion, fox, cat, mouse, donkey, mule, elephant, pig and the excrement of a horse are all also Najasat-e-Galeezah. Furthermore, the excrement of those animals which are Halaal to consume such as a cow, buffalo, goat, camel, chicken, duck, the wetness from the trunk of an elephant and the saliva of a lion and dog etc are all classed as Najasat-e-Galeezah. Finally, the urine of a suckling child is also classed as Najasat-e-Galeezah.

- Q** What is Najasat-e-Khafeefah?

- A** The urine of those animals which are Halaal to consume such as a cow, bull, buffalo, goat, sheep, and also the urine of a horse and the droppings of those birds which are Haraam to consume such as a crow, kite, falcon and a hawk are all classed as Najasat-e-Khafeefah.

- Q** What is the ruling if a Najasat-e-Galeezah is found on the body or clothes?

A If Najasat-e-Galeezah is greater in size than a Dirham (size of a fifty pence coin), then to clean it is Fard and Salaah shall not be accepted without doing so. If Najasat-e-Galeezah is equivalent in size to a Dirham, then to clean it is Wajib and if Salaah is performed without cleaning it then the Salaah shall become Makrooh-e-Tehrimi and therefore Wajib to repeat. If Najasat-e-Galeezah is less in size than a Dirham, then to clean it is Sunnah and to perform Salaah without cleaning is going against the Sunnah. To repeat the Salaah prayed in such a state is preferred.

Q What is the ruling if Najasat-e-Khafeefah is found on the body or clothing?

A If Najasat-e-Khafeefah is found and is less than a quarter of that part of the clothing or the body it is attached to, then it is acceptable. For example, the impurity is present on the arm and is less than a quarter of the entire arm, or it is found on the sleeve but less than a quarter of the entire sleeve or even on the hand but is less than a quarter of the whole hand. If Najasat-e-Khafeefah is present on a full quarter of that part, then Salaah will not be accepted without cleaning it.

Q If an impurity is found on the clothing, then how many times should it be washed before it becomes pure?

A If the impurity is solid such as faeces, then there is no limit set to the number of times it can be washed but it is necessary that the impurity is removed. If it is cleared after only a single wash, then it shall become pure and if it takes up to four or five washes, then it shall become pure after the fourth or fifth wash. However, if the impurity is cleaned before the third wash cycle, then it is better still to complete three wash cycles. If the impurity is thin such as urine, then the cloth will only become pure by washing it three times and tightly squeezing it after each wash.

Discourse on Menstruation (Haiz), Post-natal bleeding (Nifas) and Ritual Impurity (Janabat)

Q What is menstruation and post-natal bleeding?

A Menstruation is the blood which is released naturally from the front private part of a mature woman on the condition that it is not because of an illness or the birth of a child. The period of menstruation is a minimum of three days and a maximum of ten. If the blood is released for more or less than these days, then it is due to an illness and is referred to as Istihaazah. Blood which is released after the birth of a child is called post-natal bleeding. There is no set number of days when the blood may stop but it is possible to last up to a maximum of forty days. Blood which is released after forty days is classed as Istihaazah.

Q What is the ruling regarding menstruation and post-natal bleeding?

A It is Haraam to keep a fast and to perform Salaah in the state of menstruation or post-natal bleeding. Salaah is forgiven during this period and is not required to be made up. However, it is Fard to make up the fasts on other days. It is also forbidden to recite the Qur'an, whether it be looking inside or by memory. Similarly, it is forbidden to touch any part of the Qur'an whether it's cover or its commentary with the hand or the tip of one's finger or with any other part of the body. However, it is permissible to touch the casing in which it is wrapped.

Q What is the ruling for a person who is unclean, or Ghusl is necessary upon him?

A For such a person, it is forbidden to perform Salaah, recite Qur'an looking inside or by memory, to touch the Qur'an or to go inside the Masjid without performing Ghusl.

Q Is the person upon whom Ghusl is necessary allowed to go inside the Masjid?

A It is forbidden for such a person to enter the Masjid in the section where Salaah is performed. It is allowed to enter those sections which are outside the Masjid such as the toilet and

Wudu area on the condition that to access these areas, one does not have to go through the Masjid.

Q Is a person upon whom Ghusl is necessary allowed to teach the Qur'an?

A Such people are allowed to teach given that they break each word up into their single letter components. They are also allowed to perform Hijjay¹.

Q Is it allowed to touch and recite the Qur'an without Wudu?

A To touch the Qur'an without Wudu is forbidden. However, it is permissible to recite the Qur'an looking inside or by memory without touching it.

Q What is the ruling for touching Para-e-Am or any other single chapter of the Qur'an without Wudu?

A It is forbidden to touch Para-e-Am or any other single chapter of the Qur'an without Wudu.

Discourse on Salaah Time Periods

Q How many Salaah are Fard in a day?

A There are five Salaah which are Fard during the day and night. These are Fajr, Zohar, Asr, Magrib and Isha.

Q What is the time period for Fajr?

A Fajr begins at the break of dawn and lasts until before sunrise. However, it is Mustahab to perform it when there is some light in the sky.

Q What is the time period for Zohar?

A Zohar begins as soon as the sun declines from its point at midday and lasts until the shadow of every object becomes twice its length excluding its original shadow at midday.

¹ Traditional method used to teach Arabic to children by breaking each word into individual letters.

However, it is Mustahab to perform it at its beginning time during winter and later on during summer.

Q What is the time period for Asr?

A Asr begins after the time period for Zohar ends and lasts until sunset. However, it is always Mustahab to delay Asr, although it should not be delayed such that the sun turns yellow.

Q What is the time period for Magrib?

A Magrib begins at sunset and lasts till before the appearance of whiteness in the sky that is spread across the north-south disappears. It is Mustahab to perform it straight after sunset and Makrooh to delay it.

Q What is the time period for Isha?

A Isha begins as soon as the whiteness spread across the north-south disappears and lasts until the break of dawn. It is Mustahab to pray it in the first third of the night, Mubaah in the first half of the night and Makrooh in the latter half since there are less chances of a congregation taking place at this time of the night.

Discourse on the Makrooh Times

Q Are there times during the day and night in which Salaah is not allowed to be performed?

A Yes. It is not allowed to perform any Salaah during sunrise, sunset and midday. However, if the Asr of that day was missed, then it is allowed to pray it close to sunset although to delay to such a degree is a great sin.

Q For how long is a person not allowed to pray Salaah when the sun rises?

A It is not allowed to pray Salaah as soon as the tip of the sun can be seen above the horizon until twenty minutes have elapsed.

- Q** For how long is a person not allowed to pray Salaah before the sun sets?
- A** As soon as a person can see the sun with the naked eye, he cannot pray Salaah until the sun has set. This time period is approximately twenty minutes before sunset.
- Q** At midday, for how long is a person not allowed to pray Salaah?
- A** It is not allowed to pray Salaah approximately forty minutes after midday¹.
- Q** What is the ruling for praying the Janazah Salaah at any of the Makrooh times?
- A** If the funeral was brought at the Makrooh time, then it should be performed immediately and no harm will be incurred. It is disliked when the funeral was present but the Salaah was delayed until the Makrooh time.
- Q** What is the ruling for reciting the Qur'an during the Makrooh times?
- A** It is better that the Qur'an is not recited during these periods but no harm shall be incurred if it is recited.

Discourse on Adhaan and Iqaamat

- Q** Is it Fard or Sunnah to deliver the Adhaan?
- A** For those Fard Salaah offered with congregation, it is Sunnat-e-Mu'akkadah to deliver the Adhaan and it is in the ruling of a Wajib. Meaning, if the Adhaan was not given, then everyone shall be sinful.
- Q** When should the Adhaan be delivered?
- A** When the time period of a Salaah begins, then the Adhaan should be given. It is not allowed before the beginning time and if delivered, it should be repeated.

¹ This only applies to India.

Q Can the Adhaan be delivered apart from the Fard Salaah?

A Yes. It is Mustahab to deliver the Adhaan in the ear of a child and a depressed person, a person suffering from epilepsy, in the ear of an angry, malevolent person and an animal, during a conflict and intense fire, after burying the deceased, when a person becomes under the influence of Jinn and when becoming lost and there is no guide to show the way.

Q What is the best method in delivering the Adhaan?

A A person should stand on a high place outside the Masjid facing the Qibla. He should place his index fingers into his ears and loudly say the words of the Adhaan gradually without rushing. When reciting '*Hayya alas-Salaah*', he should turn his face to the right and on '*Hayya alal Falaah*', to the left.

Q What is the ruling regarding the answer to the Adhaan?

A The ruling is that the listener should repeat what the caller recites. However, when the reciter reaches '*Hayya alas-Salaah*' and '*Hayya alal Falaah*', the listener should respond by saying, '*Laa Hawla wa laa Quwwata illaa billaahi*' and It is better to say both. During the Athaan of Fajr, in reply to '*Assalaatu khayrum-minan-Nawm*', the listener should recite, '*Sadaqta wa Bararta wa bil-Haqqi Nataqta*'.

Q What is the ruling regarding the answer to the Adhaan of the Khutbah (Friday sermon)?

A It is not allowed to respond to the Khutbah Adhaan with the tongue.

Q What is the ruling regarding Iqaamat?

A To give the Iqaamat is also Sunnat-e-Mu'akkadah and the emphasis behind its ruling is greater than that of the Athaan.

Q Should the person who delivers the Athaan also have to give the Iqaamat, or can it be given by somebody else?

A Yes. Only the person who delivers the Athaan should deliver the Iqaamat. Without his permission, nobody else can give the

Iqaamat. If a person has given the Iqaamat without his permission and the former felt displeased, then it is Makrooh.

Q What is ruling regarding people remaining standing during Iqaamat?

A It is Makrooh for people to stand when the Iqaamat is being delivered. People should remain seated and once the person recites 'Hayyaa alal Falaah', they should stand.

Q What is the ruling for reciting Durood between the Athaan and Iqaamat?

A To recite Durood, meaning to pray, 'Assalaatu was-Salaamu alayka yaa RasoolAllah' is allowed and is commended. In the eyes of Shariat, this is called Tathweeb and it is recommended for all Salaah except for Magrib.

Note:

1. Whosoever talks during the Athaan may - Allah forbid! - face an unpleasant departure from this world.
2. Once the Athaan is completed, both the reciter and listeners should recite Durood Sharif and then pray the following supplication:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ ابِّ سَيِّدِنَا مُحَمَّدٍ الْوَسِيلَةَ وَالْ
الْفَضِيلَةَ وَالذَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ وَارْزُقْنَا
شَفَاعَتَهُ يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ

"O Allah! Lord of this complete invitation and the Lord of this everlasting Salaah until the Day of Judgement. Grant our master Muhammad (the rank of) Waseela and give him the highest rank and the most exalted status above Your entire creation. Elevate him to the Maqaam-e-Mehmood as You have vowed and include us in his intercession on the Day of Judgement. Indeed You do not go against Your promise."

3. When the Mu'ezzin reaches '*Ash-hadu anna Muhammadar-Rasoolullah*', then the listener should recite Durood Sharif and it is Mustahab to kiss the thumbs and rub them over the eyes saying, "*Qurratu Ayni bika yaa RasoolAllah Allaahumma Matti'ni bis-Sam'i wal Basar*".

Discourse on the number of Rakaat and Intention

Q How many Rakaat are performed for the Fajr Salaah?

A There are four Rakaat altogether. The first two are Sunnah and latter two Fard.

Q How should one make the intention for the two Sunnah of Fajr?

A "I have made the intention to pray the two Sunnah of Fajr, for the sake of Allah Ta'ala, following the Sunnah of the Messenger of Allah ﷺ, facing towards the Qibla, *Allaahu Akbar*."

Q How should one make the intention for the two Fard of Fajr?

A "I have made the intention to pray the two Fard of Fajr, for the sake of Allah Ta'ala, (A Muqtadi should also say) behind this Imam, facing the Qibla, *Allaahu Akbar*."

Q How many Rakaat are performed for the Zohar Salaah?

A There are twelve Rakaat altogether. The first four are Sunnah the next four are Fard followed by two Sunnah and lastly two Nafl.

Q How should one make the intention for the four Sunnah of Zohar?

A "I have made the intention to pray the four Sunnah of Zohar for the sake of Allah Ta'ala, following the Sunnah of the Messenger of Allah ﷺ, facing the Qibla, *Allaahu Akbar*."

Q How should one make the intention for the four Fard of Zohar?

A "I have made the intention to pray the four Fard of Zohar, for the sake of Allah Ta'ala, (A Muqtadi should also say) behind this Imam, facing the Qibla, *Allaahu Akbar*."

Q How should one make the intention for the two Sunnah of Zohar?

A "I have made the intention to pray the two Sunnah of Zohar, for the sake of Allah Ta'ala, following the Sunnah of the Messenger of Allah ﷺ, facing the Qibla, *Allaahu Akbar*."

Q How should one make the intention for the two Nafl of Zohar?

A "I have made the intention to pray the two Nafl of Zohar, for the sake of Allah Ta'ala, facing the Qibla, *Allaahu Akbar*."

Q How many Rakaat are performed for the Asr Salaah?

A There are eight Rakaat altogether. The first four are Sunnah and the next four are Fard.

Q How should one make the intention for the four Sunnah of Asr?

A "I have made the intention to pray the four Sunnah of Asr, for the sake of Allah Ta'ala, following the Sunnah of the Messenger of Allah ﷺ, facing the Qibla, *Allaahu Akbar*."

JANNATI KAUN?

Q How should one make the intention for the four Fard of Asr?

A "I have made the intention to pray the four Fard of Asr, for the sake of Allah Ta'ala, (A Muqtadi should also say) behind this Imam, facing the Qibla, *Allaahu Akbar*."

Q How many Rakaat are performed for the Magrib Salaah?

A There are seven Rakaat altogether. The first three are Fard; the next two are Sunnah and lastly two Nafl.

Q How should one make the intention for the three Fard of Magrib?

A "I have made the intention to pray the three Fard of Magrib, for the sake of Allah Ta'ala, (A Muqtadi should also say) behind this Imam, facing the Qibla, *Allaahu Akbar*."

Q How should one make the intention for the two Sunnah of Magrib?

- A** "I have made the intention to pray the two Sunnah of Magrib, for the sake of Allah Ta'ala, following the Sunnah of the Messenger of Allah ﷺ, facing the Qibla, *Allaahu Akbar*."
- Q** How should one make the intention for the two Nafl of Magrib?
- A** "I have made the intention to pray the two Nafl of Magrib, for the sake of Allah Ta'ala, facing the Qibla, *Allaahu Akbar*."
- Q** How many Rakaat are performed for the Isha Salaah?
- A** There are seventeen Rakaat altogether. The first four are Sunnah; the next four are Fard followed by two Sunnah, two Nafl, three Witr Wajib and lastly two Nafl.
- Q** How should one make the intention for the four Sunnah of Isha?
- A** "I have made the intention to pray the four Sunnah of Isha, for the sake of Allah Ta'ala, following the Sunnah of the Messenger of Allah ﷺ, facing the Qibla, *Allaahu Akbar*."
- Q** How should one make the intention for the four Fard of Isha?
- A** "I have made the intention to pray the four Fard of Isha, for the sake of Allah Ta'ala, (A Muqtadi should also say) behind this Imam, facing the Qibla, *Allaahu Akbar*."
- Q** How should one make the intention for the two Sunnah of Isha?
- A** "I have made the intention to pray the two Sunnah of Isha, for the sake of Allah Ta'ala, following the Sunnah of the Messenger of Allah ﷺ, facing the Qibla, *Allaahu Akbar*."
- Q** How should one make the intention for the two Nafl of Isha?
- A** "I have made the intention to pray the two Nafl of Isha, for the sake of Allah Ta'ala, facing the Qibla, *Allaahu Akbar*."
- Q** How should one make the intention for the three Witr Wajib of Isha?

A "I have made the intention to pray the three Witr Wajib of Isha, for the sake of Allah Ta'ala, facing the Qibla, *Allaahu Akbar*."

Q How should one make the intention for the two Nafl of Isha?

A "I have made the intention to pray the two Nafl of Isha, for the sake of Allah Ta'ala, facing the Qibla, *Allaahu Akbar*."

Q Will Salaah be accepted if a person forgets the words of the intention and utters something else?

A Intention is made in the heart and the utterance of the tongue is not taken into account for the intention. For example, if a person had the intention to perform Zohar but he accidentally said Asr, then his Zohar Salaah will still be accepted.

Q How should one make the intention for Qaza Salaah?

A It is important to mention the day and name of the Qaza Salaah to be made up. For example, if a person missed the Fajr Salaah on a Friday, then he should say, "I have made the intention to pray the two Fard of Fajr Salaah which were missed on Friday, for the sake of Allah Ta'ala, facing the Qibla, *Allaahu Akbar*".

JANNATI KAUN?

Q How should one make the intention for the Salaah missed over many years?

A In this case, if a person is making up a Salaah suppose Zohar, then he should say, "I have made the intention to pray the first four Fard of Zohar which is due upon me, for the sake of Allah Ta'ala, facing the Qibla, *Allaahu Akbar*". Intentions for other Salaah should be made in the same way.

Q How many Rakaat will a person pray to make up for the missed Salaah for the whole day?

A He shall pray twenty Rakaat: two Rakaat of Fajr, four for Zohar, four for Asr, three for Magrib, four for Isha and three for Witr. Conclusively, one shall make up the Fard and Witr Salaah, not the Sunnah.

Q Can there be any reduction in the Rakaat of the five daily Salaah?

A There can be no reduction in Fajr. However, one can miss only the Nafl prayers in the rest and thus, pray four Sunnah, four Fard and two Sunnah in Zohar amounting to ten Rakaat. Also, in Asr one can pray only the four Fard. In Magrib, it is allowed to recite the three Fard and the two Sunnah, amounting to five Rakaat. In Isha, one can reduce the number to nine Rakaat by performing the four Fard, two Sunnah and three Witr. No harm shall be incurred if the Salaah are performed in this manner.

The Method for performing Salaah

Q What is the method for performing Salaah?

A Being in the state of Wudu, one should stand facing the Qibla with a gap of four fingers between the toes of each foot. He should commence by raising both the hands up to the ears such that the thumbs touch the earlobes and the palms are facing the Qibla. After making the intention, he should recite 'Allaahu Akbar' and fold the hands beneath the navel. He should then recite Thanaa.

JANNATI KAUN?

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

"Glorified are You, O Allah! I am praising You and Your name is blessed. Your Magnificence is great and there is no God besides You."

Next, the Ta'awwuz, meaning 'A'oodhubillahi-minash-Shaytaanir-rajeem' and the Tasmiyyah, meaning 'Bismillaahir-Rahamaanir-Raheem' should be recited followed by Surah Fatiha, completed by saying 'Ameen' quietly at the end. Next, a Surah, three verses or a verse equivalent to three verses should be recited. Thereafter saying 'Allaahu Akbar', one should proceed into Ruku by holding the knees firmly with the hands and the fingers equally spread wide apart. The back should be straight and the head level with the back. In Ruku, 'Subhaana Rabbiyal-A'zeem' should be recited at least three times. Next, saying 'SamiAllaahu li-man Hamidah', one should stand up

straight from Ruku and recite 'Rabbanaa wa-lakal Hamd'. Then, he should proceed into Sajdah saying 'Allaahu Akbar' in a manner such that the knees be placed on the ground first followed by the palms, the nose in between the hands and finally the forehead, ensuring that the bone of the nose and the forehead are firmly pressing against the ground. The arms should be separate from the sides, the stomach should be separate from the thighs and the thighs should be separate from the calves. Also, all the toes of both the feet should be bent towards the Qibla. In Sajdah, 'Subhaana Rabbiyal A'laa' should be recited at least three times. Next, one should sit up from Sajdah by raising the head followed by the hands and sit on the left foot keeping the right standing. The hands should be placed on the thighs near the knees. Next, while reciting 'Allaahu Akbar', one should proceed into the second Sajdah and perform it in the same manner as the first. Then one should lift the head and stand up straight by placing the hands on the knees. The second Rakaat should be commenced with 'Bismillaahir-Rahmaanir-Raheem' followed by the Qiraa'at. Then the Ruku and the Sajdah should be performed in the manner mentioned previously. One should then sit on the left foot and recite Tashahhud.

اَلشَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ
 السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ " اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنْ
 مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

"All forms of worship, Salaah and purity are for the sake of Allah. O Beloved Prophet! Peace be upon you and may the mercy and blessings of Allah descend upon you. Peace be upon us and upon the pious servants of Allah. I testify that there is no god except Allah and I testify that Muhammad is the servant and Messenger of Allah."

When a person reaches the word 'Laa' during Tashahhud then he should encircle his thumb and his middle finger of his right hand and raise his index finger without moving it. On reaching

'Illallah' lower the index finger and return the hand to its original position. If a person is praying more than two Rakaat then he should stand and complete the two Rakaat in the manner mentioned previously. However, if a person is performing a Fard Salaah, then he should only recite Surah Fatiha and it is not necessary to adjoin a Surah in the latter two Rakaat. When performing the last sitting before the completion of Salaah, Durood Sharif should also be read after Tashahhud.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى سَيِّدِنَا اِبْرٰهِيْمَ
وَعَلٰى اٰلِ سَيِّدِنَا اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى
اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى سَيِّدِنَا اِبْرٰهِيْمَ وَعَلٰى اٰلِ سَيِّدِنَا اِبْرٰهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ

"O Allah! Shower mercy upon our master, Muhammad and upon his family in the same way You sent mercy upon our master Ibrahim and upon his family. Indeed You are of the highest esteem. O Allah! Send blessings upon our master, Muhammad and upon his family in the same way You sent blessings upon our master Ibrahim and upon his family. Indeed You are of the highest esteem."

Then a person should recite Dua-e-Maathurah.

اَللّٰهُمَّ اَعْفِرْ لِيْ وَلِوَالِدَيَّ وَلِمَنْ تَوَالَدَ وَلِجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ
وَالْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ اِنَّكَ مُجِيْبُ الدَّعَوَاتِ بِرَحْمَتِكَ يَا اَرْحَمَ
الرَّاحِمِيْنَ

"O Allah! Forgive me, my parents and those who have been born, all the believing men and women, and the Muslims, those who are alive and those who have passed away. Indeed You are the acceptor of all supplications with Your mercy, O the One Who shows mercy more than everyone else."

A person is also allowed to recite a different supplication to the one mentioned above. Next, he should turn his face to the right shoulder saying 'Assalaamu alaykum wa Rahmatullaah' followed by the left side. Salaah is now complete.

After Salaam, the Imam should turn either towards the right or left side because to keep his back towards the Muqtadi after Salaah is Makrooh.

Dua after Salaah

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَرْجِعُ السَّلَامُ فَحَيِّتْ رَبَّنَا بِالسَّلَامِ وَ
أَدْخِلْنَا دَارَ السَّلَامِ وَتَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

"O Allah! You are the All-Peace and peace is from You and it returns back to You. Keep us alive with peace and make us enter the House of Peace. You are full of blessings O my Lord! You are the Most Esteem, O the Most Glorified and High."

Special Rulings for Women in Salaah

During Takbeer-e-Tehrima, women should not lift their hands until the ears but until the shoulders. Also, they should not fold their arms below the navel but should place the left hand on the chest and the right on top of the left. They should not bow down into Ruku as much but to such a degree that the hands reach the knees without firmly gripping them but merely placing the hands on top of them. The fingers should be joined together and the legs should be arched and not straight like a man. The back should also not be straightened. Women should perform Sajdah in a confined manner meaning the arms should meet the sides, the stomach should meet the thighs, the thighs should meet the calves and the calves should be touching the ground. In Qaida, they should not sit on the left foot but on their bottom with both feet pointing towards the right.

Women should also stand and perform Salaah. If they have performed a Fard or Wajib Salaah in the sitting position without a valid reason then they should repeat them and repent. A female can never be the Imam of a male as it is Makrooh-e-Tehrimi. It is also impermissible for women to organise a congregation for Salaah. Jumu'ah and Eid Salaah are not Fard upon women.

The Conditions (Sharaa'it) of Salaah

Q How many conditions of Salaah are there?

A There are 6 conditions and Salaah will not be valid if they are not met.

1. Cleanliness (Tahaarah), meaning the body and clothes of a person and the place he is to perform the Salaah is clean;
2. Satr-e-Aurat, meaning to cover the parts between the navel and the knees for males and the entire body excluding the face, hands and feet for females. If a woman is performing Salaah wearing a thin scarf through which the blackness of her hair can be seen, then her Salaah will not be valid until she wears something which covers her hair completely so that not even the colour of the hair is visible;
3. To face the Qibla (Istiqbaal-e-Qiblah), meaning to face the direction of the Ka'ba when performing Salaah. If a person is doubtful regarding the direction, then he should ask. If nobody is present, then he should think hard and perform Salaah in whatever direction his heart is inclined towards. If after Salaah it became apparent that the Qibla was in a different direction, then his Salaah will still be valid and will not have to be repeated;
4. Time (Waqt). If a person prays Salaah prior to its designated time period then it will not be valid, which has been covered previously;
5. Intention (Niyyah), meaning it is important to perform Salaah with the firm intention of the heart. To say the intention by the tongue is Mustahab. The intention does not have to be said in Arabic; it can be said in other languages

as well. One should say 'I have made the intention' and not 'I am making the intention';

6. Takbeer-e-Tehrima, meaning to recite '*Allaahu Akbar*' when commencing Salaah.

Discourse on the Terms of Shariat

Q What is a Fard and a Wajib?

A Fard is that action which will be classed as a great sin if it is missed deliberately and the worship will not be valid without performing it. Wajib is that action which will be classed as a sin if it is missed deliberately. If it is missed during Salaah, then it will become necessary to repeat that Salaah and if missed accidentally, it will necessitate Sajda-e-Sahw.

Q What is Sunnat-e-Mu'akkadah and Gair Mu'akkadah?

A Sunnat-e-Mu'akkadah is that action which is disapproved if missed and a reward if carried out. To miss it occasionally is disapproved but to miss it continuously will lead to punishment in the Hereafter. Sunnat-e-Gair Mu'akkadah is that action which is a reward if carried out and to miss it, even deliberately is not disapproved, although it is disliked in Shariat.

Q What is Mustahab and Mubaah?

A Mustahab is that action which will be rewarded if carried out but no sin on missing it. Mubaah is that action where no sin or reward is incurred by performing it.

Q What is Haraam and Makrooh-e-Tehrimi?

A Haraam is that action which is a great sin even if it is deliberately carried out only once and to abstain from it is Fard and a reward. Makrooh-e-Tehrimi is that action through which worship becomes incomplete and the person who does it will be sinful, although its sin is less in magnitude than that for a Haraam action.

Q What is Makrooh-e-Tanzihi and Khilaaf-e-Awlaa?

A Makrooh-e-Tanzihi is that action which is disapproved by Shariat and to abstain from it is better and a reward. Khilaaf-e-Awlaa is that action which is better not to be carried out, although there is no disapproval or punishment in performing it.

The Fard actions of Salaah

Q How many actions are Fard in Salaah?

A There are 6 actions which are Fard in Salaah.

1. Qiyaam;
2. Qiraa'at;
3. Ruku;
4. Sajdah;
5. Qaida-e-Akhirah;
6. Khuruj Bisun'ih.

Q What is the meaning of Qiyaam being Fard?

A It means to perform the Salaah in the standing position is obligatory and Salaah will not be valid if it is performed in the sitting position without a valid reason, regardless of whether the person is male or a female. However, one is allowed to sit when performing Nafl Salaah.

Q What is the meaning of Qiraa'at being Fard?

A It means to recite Qur'an in the first two Rakaat of any Fard Salaah and in all Rakaat of any Witr, Sunnah and Nafl Salaah is obligatory. If a person did not recite Qur'an in these Salaah, then it will not be accepted.

Q At what minimum level of sound should the Qur'an be quietly recited?

A The minimum level of praying quietly is that one should be able to hear himself. If he does not recite to such a degree of loudness, then Salaah will be invalid.

- Q** What is the minimum degree of bowing in Ruku?
- A** The minimum degree of bowing in Ruku is such that the hands reach the knees and the complete Ruku is such that the back is horizontal and the head in line with the back. These two should not be misaligned.
- Q** What is the essence of Sajdah?
- A** The essence of Sajdah is to press the forehead firmly against the ground. It is obligatory to bend and press one of the toes of both the feet firmly on the ground towards the Qibla. If a person performed Sajdah in a manner such that both the feet were suspended in mid-air, then Salaah will not be valid. In fact, Salaah will also be invalid if the toes merely touch the ground.
- Q** How many toes should be bent facing towards the Qibla?
- A** It is Wajib to bend at least three toes from both feet.
- Q** What is Qaeda-e-Akhirah?
- A** On completing all the Rakaat, it is Fard to sit for the duration it takes one to recite Tashahhud until '*Wa Rasooluhu*'.
- Q** What is Khuruj Bisun'ih?
- A** To intentionally commit an action in order to exit Salaah after Qaeda-e-Akhirah is known as Khuruj Bisun'ih. However, if a person completes Salaah by an action other than reciting Salaam, it will become Wajib to repeat the Salaah.

The Wajib actions of Salaah

- Q** Mention the Wajib actions in Salaah.
- A** The following actions are Wajib in Salaah:
- To recite the words '*Allahu Akbar*' in Takbeer-e-Tehrima;
 - To recite the entire Surah Fatiha;
 - To adjoin a Surah or three verses after Surah Fatiha in the first two Rakaat of a Fard Salaah and in all Rakaat of Witr, Sunnah or Nafil Salaah;

- To perform Qiraa'at in the first two Rakaat of any Fard Salaah
- To recite Surah Fatiha before any other Surah;
- To recite Surah Fatiha only once in every Rakaat before a Surah;
- Not to say or do anything between Surah Fatiha and a Surah which is not part of Salaah;
- To perform Ruku straight after completing the Qiraa'at;
- To bend three toes from both feet towards the Qibla in Sajdah;
- Not to separate the two Sajdah by an action;
- To perform the actions correctly one after the other;
- Qawmah, meaning to stand straight after performing Ruku;
- Jalsah, meaning to sit straight between the two Sajdah;
- Not to recite anything after Tashahhud in the first Qaeda;
- To recite the complete Tashahhud in each Qaeda;
- To recite the word '*Assalaamu*' twice;
- To recite Dua-e-Qunoot in Witr Salaah;
- To recite the additional Takbeer in Witr Salaah;
- The six Takbeer of the Eid Salaah;
- To recite the Takbeer to proceed into Ruku in the second Rakaat of the Eid Salaah and to recite '*Allaahu Akbar*' in doing so;
- For the Imam to recite aloud in the Jahri¹ Salaah and quietly in the Sirri² Salaah;
- To offer all Fard and Wajib actions in their prescribed locations;
- To perform Ruku once in every Rakaat and the Sajdah twice;
- Not to perform Qaeda after the first Rakaat and not to perform Qaeda after the third in a four Rakaat Salaah;
- To perform Sajda-e-Tilaawat after reciting a verse of Sajdah and to perform Sajda-e-Sahw after missing a Wajib action unintentionally;

¹ Those Salaah in which the Qiraa'at is recited aloud.

² Those Salaah in which the Qiraa'at is performed silently.

- Not to pause for a period it takes one to recite '*SubhaanAllah*' three times between two Fard actions, two Wajib actions or between a Fard and Wajib action;
- To remain silent when the Imam is performing the Qiraa'at whether it be loudly or quietly;
- Apart from the Qiraa'at, to follow the Imam in all other Wajib actions.

The Sunnah actions in Salaah

Q What are the Sunnah actions in Salaah?

A The following actions are Sunnah in Salaah:

- To lift the hands when saying the Takbeer-e-Tehrima and to leave the fingers in their natural state;
- During Takbeer-e-Tehrima, the head should not be tilted and the palms and fingers should be facing towards the Qibla;
- To lift the hands before saying the Takbeer. Similarly, to say the Takbeer after lifting the hands during Witr and Eid Salaah;
- Women to lift the hands until the shoulders;
- The Imam to recite '*Allaahu Akbar*', '*SamiAllaahu li-man Hamidah*' and the Salaam aloud;
- To fold the arms straight after the Takbeer without swinging them;
- To recite Thaana, Ta'awwuz, Tasmiyyah and '*Ameen*' quietly
- To recite Thaana first, followed by Ta'awwuz and finally Tasmiyyah in quick succession;
- To recite '*Subhaana Rabbiy-al-Azeem*' in Ruku three times and to grasp the knees firmly with the hands, keeping the fingers wide apart;
- Women to place their hands on the knees and not to spread the fingers;
- To keep the back perfectly horizontal in Ruku;
- To leave the hands on the sides when returning from Ruku;

- On returning from Ruku, the Imam should recite '*SamiAllaahu li-man Hamidah*', the Muqtadi should recite '*Rabbana lakal Hamd*' and a Munfarid (a person performing Salaah alone) should recite both;
- To recite '*Allaahu Akbar*' when proceeding to and returning from Sajdah;
- To recite '*Subhaana Rabbiy-al-A'laa*' at least three times in Sajdah;
- To proceed into Sajdah by placing the knees first, then the hands, the nose and finally the forehead and when returning from Sajdah, to lift the forehead, the nose, the hands and finally the knees;
- To keep the arms separate from the sides and the stomach from the thighs and not to rest the arms on the ground like the habit of dogs;
- Women to join the arms with the sides, the stomach with the thighs, the thighs with the calves and the calves be placed on the ground;
- To sit between two Sajdah in the manner one sits in Qaeda and to place the hands on the thighs;
- In Sajdah, the fingers to be close together and facing the Qibla;
- To bend all ten toes towards the Qibla;
- To stand for the second Rakaat using the support of placing hands on the knees;
- To sit on the left foot and raise the right, bending the toes towards the Qibla;
- Women to sit on their bottom with both feet pointing towards the right;
- To place the right hand on the right thigh and the left hand on the left thigh with the fingers left in their natural state;
- To raise the index finger in Tashahhud;
- To recite Durood Sharif and Dua-e-Maathurah after Tashahhud in Qaeda-e-Akhirah.

Discourse on Qiraa'at

- Q** What is the ruling for a person who forgets to pray a Surah after Surah Fatiha and proceeds into Ruku?
- A** If he remembers in Ruku, then he should stand, recite a Surah, proceed to Ruku for the second time and perform Sajda-e-Sahw at the end.
- Q** What is the ruling for a person who forgets to recite a Surah after Surah Fatiha in the first two Rakaat of a Fard Salaah?
- A** If he remembers in Ruku, then he should recite a Surah in the latter two Rakaat of a four Rakaat Fard Salaah and perform Sajda-e-Sahw. In Magrib, he should recite a Surah in the third Rakaat; the Surah for one Rakaat will be left. He will also have to perform Sajda-e-Sahw at the end.
- Q** What is the ruling for a person who forgets to recite a Surah after Surah Fatiha in any one of the two Rakaat of a Fard Salaah and remembers after Ruku?
- A** He should recite a Surah after Surah-e-Fatiha in the third or fourth Rakaat followed by Sajda-e-Sahw in the end.
- Q** What is the ruling for a person who forgets to recite a Surah in a Sunnah or Nafil Salaah?
- A** He should perform Sajda-e-Sahw at the end.
- Q** What is the ruling for a person who recited a Surah in the first Rakaat and accidentally started the same Surah in the second?
- A** If he has commenced that Surah, then he should complete it and to do this deliberately is Makrooh-e-Tanzihi. However, if one does not know any other Surah, then there is no harm in repeating the same Surah in the following Rakaat.
- Q** What is the ruling for a person who recites a Surah in the second Rakaat which comes before the Surah that is recited in the first Rakaat. For example, a person recited Surah Kaafiroon in the first and Surah Kauthar in the second?
- A** It is Makrooh-e-Tehrimi to do this and is classed a sin. However, to do this unintentionally is neither a sin nor will Sajda-e-Sahw be necessary.

- Q** What is the ruling for a person who unintentionally begins a Surah in the second Rakaat, which comes before the Surah recited in the first Rakaat and he remembers later on?
- A** He should complete the Surah even though he may have only prayed the first letter.
- Q** What is the ruling for a person who recites Surah Feel in the first Rakaat and Surah Ma'oon in the second, missing out Surah Quraysh in between?
- A** It is not allowed to recite a Surah after missing a small one in between. If a person began to recite the Surah unintentionally, then he should complete it and he is not allowed to start another.

Discourse on Jamaa'at and Imaamat

- Q** Is Jamaa'at Fard or Wajib?
- A** Jamaa'at is Wajib and a person who prays Salaah with Jamaa'at will attain the reward of twenty seven Salaah. To miss Jamaa'at without a valid reason is a sin and a person who makes the habit of missing is a transgressor.
- Q** What are the reasons for missing Jamaa'at?
- A** They are the following:
- To be blind or crippled;
 - To be old or ill such that one cannot go to the Masjid;
 - Severe rain and hence inappropriate travelling conditions;
 - Severe storm, darkness or cold;
 - Intense need to relieve oneself etc.
- Q** Who is the most worthy of Imaamat (leading people in Salaah)?
- A** The most worthy of Imaamat is he who has the most knowledge regarding Salaah, cleanliness, then he who has the knowledge of Tajweed, meaning he knows the correct rules regarding Qiraa'at. If many people are equal in this, then the person who is the most pious is worthy of Imaamat. If many

people are equal in this, then the eldest person should lead the Salaah, then he who has the best character, then he who recites Tahajjud. Conclusively, if a few people are equal in all aspects, then the person who is most worthy in the eyes of Shariat has the foremost right.

Q For whom is it a sin to become an Imam?

A An open sinner such as an alcoholic, gambler, adulterer, a person who deals in usury, a person who slanders, shaves or trims his beard so that it is less than a fist, a misguided person whose belief has not taken him out of the folds of Islam. It is a sin for all these people to become an Imam and to perform Salaah behind them is Makrooh-e-Tehrimi and thus Wajib to repeat.

Q What is the ruling for performing Salaah behind a Wahhaabi or a Deobandi?

A The beliefs of the Wahhaabi and Deobandi are Kufr as they believe in things such as the knowledge the Prophet ﷺ possesses can also be found in children, the insane and animals. Similarly, their leader Ashraf Ali Thanwi states in his book Hifzul Iman, denying the Knowledge of the Unseen bestowed to our Beloved Prophet ﷺ, "...what uniqueness has the Prophet got in this attribute, such knowledge is also possessed by Zaid, Amr, rather every child, madman, all the animals...". (Allah Forbid!)

Similarly, their leaders have written many corrupt and Kufr beliefs in their books and they believe it to be the truth. This is why it is a great sin and strictly forbidden to pray behind them. If a person unintentionally performs Salaah behind them, then it should be repeated and if not, then that person will be sinful.

Q For whom is it Makrooh to become the Imam?

A It is Makrooh-e-Tanzihi for an illiterate or blind person, an illegitimate child, an impotent person, a person suffering from leprosy, paralysis or skin disease, which is visible, to become the Imam. The disapproval is only when there is nobody else present who is more worthy to lead the Salaah. If these people

are the most worthy then there is no disapproval. The disapproval of the blind is the least in comparison to others.

The actions that invalidate Salaah

Q What actions invalidate Salaah?

A The following actions break the Salaah:

- To talk regardless of whether it is deliberate or unintentional or due to forgetfulness;
- To talk on one's own accord or by force;
- To say Salaam to a person by the tongue regardless of whether it is deliberate or unintentional. Similarly, to reply to the Salaam by the tongue also invalidates Salaah;
- To say 'YarhamukAllah' after a person sneezes, to say 'Alhamdulillah' on hearing good news, to say 'SubhaanAllah' on hearing a blessing or to say 'Innaa lillaahi wa innaa ilayhi Raaji'oon' on hearing bad news invalidates Salaah. However, if a person sneezes, then he should remain silent and if he himself says 'Alhamdulillah', then no harm shall be incurred in Salaah;
- To correct another person apart from the Imam;
- To accept a correction from another person apart from the Muqtadi;
- To give an incorrect rectification;
- To prolong the Aleef of 'Allaahu Akbar' saying 'Aallaahu Akbar' or to say 'Aakbar' or 'Akbaar'. In the same way, to recite the Ra of 'Allaahu Akbar' as daal invalidates Salaah;
- To recite 'Nasta'een' with an additional Aleef such that it becomes 'Nastaa'een' and similarly to recite the Taa of 'An'amta' with a Zer or Pesh;
- To make a sound due to pain or to weep aloud such that letters can be audible. However, if these sounds are heard from an ill person which are out of his control, then Salaah will not be invalidated. Similarly, sounds heard whilst sneezing, coughing, yawning and to belch shall not affect the Salaah;

- If there was something in the mouth which was swallowed and it was less than a pea, then Salaah will become Makrooh. However, if it is larger than a pea, then Salaah will be invalidated;
- If a woman was performing Salaah and a child began suckling, then her Salaah will become invalid if the milk came out.

Note: To walk across a person praying Salaah will not invalidate it regardless of whether the person crossing is a male or a female. However, to do this is a severe sin. It has been mentioned in the Hadith, that if a person knew the punishment for walking across a person performing Salaah, then he would prefer being buried in the ground than to cross him.

Q Will Salaah become invalid if the toe of the right foot moves away from its place?

A It shall not break and this is a misconception amongst the general public.



JANNATI KAUN?

The Makrooh Actions of Salaah

Q What actions are Makrooh in Salaah?

A The following actions are Makrooh-e-Tehrimi in Salaah:

- To play with the clothes, body or the beard;
- To straighten the clothing, for example to lift the trousers or any part of one's clothes from the front or the back when proceeding into Sajdah;
- To hang a piece of cloth around the head or the shoulders such that both the ends are hanging;
- To fold the sleeves more than half the forearm;
- To perform Salaah whilst in an extreme urge to relieve oneself or release wind;
- For males to tie a knot in the hair;
- To click the fingers;
- To interlock the fingers of both hands;
- To place the hands on the hips;

- Moving the head and looking around and towards the sky;
- To sit like a dog in between the two Sajdah or Qaeda;
- Men to place their arms on the ground during Sajdah;
- To perform Salaah in front of a person;
- To wrap oneself in a cloth such that the hands are concealed and cannot be taken out;
- To wear a turban such that the upper part of the head is exposed;
- To cover the mouth and nose;
- To cough without any reason;
- To deliberately yawn, though there is no harm if it occurs naturally;
- To perform Salaah wearing clothes with pictures of living objects;
- To perform Salaah in a place where there is a picture of a living object on the ceiling, whether it is suspended or not, or on the place of Sajdah, in front of the person praying Salaah, behind him, to the right to the left or behind him, if it is hanging, placed erect or engraved onto the wall;
- To recite the Qur'an in reverse order;
- To finish Qiraa'at in Ruku;
- To proceed into Ruku, Sajdah etc and to return from these positions before the Imam.

Discourse on the Witr Salaah

Q What is the method of performing Witr Salaah?

A Witr Salaah is performed in the same way as any other Salaah. However, in the third Rakaat after reciting Surah Fatiha and a Surah, one should raise his hands to his ears whilst saying '*Allahu Akbar*' and again fold them underneath the navel. Then he should recite Dua-e-Qunoot and complete the Witr in the same manner as any other Salaah. The following is Dua-e-Qunoot:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْحَمْدَ
وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتَلَعُ وَنَتَزَلُّكَ مَنْ يَفْجُرُكَ اللَّهُمَّ إِلَاكَ نَعْبُدُ وَلَكَ
نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْأَلُ وَنَخْشَى وَنَرْجُوا رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ
عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

"O Allah! We seek help from You and seek forgiveness from You. We bring faith upon You and we rely upon You. We praise You after every virtue and we are grateful to You, we are not ungrateful. We distance ourselves from those who commit sin. O Allah! Only You we worship and for You we pray Salaah, perform Sajdah and we are dependent on Your mercy. We are fearful of Your punishment. Indeed Your punishment is for the disbelievers."

Q What should a person recite if he does not know this Dua?

A He should recite the following:

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"O Allah! My Master, give us virtue in this world and in the hereafter and save us from the fire of Hell."

Q What is the ruling for a person who does not recite Dua-e-Qunoot?

A If a person does not recite it deliberately then he will have to repeat the Witr Salaah and if he misses it unintentionally then he will have to perform Sajda-e-Sahw at the end.

Q What is the ruling for a person who forgets to recite Dua-e-Qunoot and he remembers whilst in the position of Ruku?

A If he remembers in Ruku that he forgot to recite Dua-e-Qunoot, then he should not stand back up or recite it in the Ruku but perform Sajda-e-Sahw at the end.

Discourse on Sunnah and Nafl Salaah

Q How many Salaah are classed as Sunnat-e-Mu'akkadah?

A The following are Sunnat-e-Mu'akkadah:

- The two Sunnah of Fajr;
- Four Rakaat before the Fard of Zohar and two Rakaat after;
- Two Rakaat after the Fard of Magrib;
- Two Rakaat after the Fard of Isha;
- Four Rakaat before the Fard of Jumu'ah and four Rakaat after.

These Sunnah are also known as Sunan-ul-Huda.

Q How many Salaah are classed as Sunnat-e-Gair Mu'akkadah?

A The following are Sunnat-e-Gair Mu'akkadah:

- The four Rakaat before the Fard of the Asr Salaah;
- The four Rakaat before the Fard of the Isha Salaah;
- To recite four Rakaat instead of two after the Fard of Zohar;
- To recite four Rakaat instead of two after the Fard of Isha;
- Six Rakaat after the Fard of Magrib (Salat-ul-Awwabeen);
- The two Rakaat of Tahiyat-ul-Masjid;
- The two Rakaat of Tahiyat-ul-Wudu;
- The two Rakaat of Ishraq Prayer;
- A minimum of two Rakaat and maximum of twelve for the Chaasht Prayer;
- A minimum of two Rakaat and maximum of eight for the Tahajjud Prayer;
- Salaat-ut-Tasbeeh;
- The Salaah of Istikharah;
- The Salaah recited to fulfil desires.

These Sunnah are also known as Sunan-uz-Zawaa'id and sometimes known as Mustahab.

Q Is it permissible to begin a Sunnah prayer when the Jamaa'at has commenced?

A Apart from the Sunnah of the Fajr Salaah, no other Sunnah is allowed to be performed once the Jamaa'at has commenced. If

one is certain that he will be able to participate with the Jamaa'at even in Qaeda-e-Akhirah for the Fajr Salaah, then he should pray the Sunnah away from the rows of the congregation.

Q When is it impermissible to perform Nafl Salaah?

A It is impermissible to perform any kind of Salaah during sunrise, sunset and midday. However, if a person has not performed the Asr Salaah of that day, then he is allowed to do so during sunset. From the break of dawn to sunrise, one is not allowed to recite any Nafl such as after entering the Masjid or performing Wudu apart from the two Sunnah of the Fajr Salaah. Between the Asr and Magrib Salaah, one is not allowed to pray any sort of Nafl Salaah. Nafl Salaah is Makrooh during the Khutbah and before the Eid Salaah, regardless of whether they are performed at home, in the Eid-Gah or the Masjid. To perform Nafl Salaah after the Eid Salaah is also Makrooh on the condition that it is recited in the Masjid or the Eid-Gah as there is no harm in performing it at home.

Q Is a person allowed to recite Nafl Salaah in the sitting position?

A One is allowed to recite Nafl Salaah in the sitting position although it is more virtuous to stand up and recite it when one has the capability to do so.

Q How should a person perform Ruku and Sajdah when performing a Nafl Salaah in the sitting position?

A When performing Ruku, the forehead should be parallel to the front of the knees and the bottom should not be lifted as it is Makrooh-e-Tanzihi to do so. The Sajdah should be performed in the same way as one does when perform Salaah in the standing position.

Tahiyyat-ul-Wudu

It has been recorded in Sahih Muslim that the Beloved Prophet ﷺ once said, "Whosoever performs Wudu, fulfilling all its rights and

performs two Rakaat Nafl Salaah, then Paradise shall become Wajib for him."

The Ishraaq Prayer

It has been recorded in Jami' at-Tirmithi that the Beloved Prophet ﷺ once said, "Whosoever performs the Fajr Salaah with Jamaa'at and engages himself in worship until the sun rises, thereafter performs two Rakaat Nafl Salaah, then he shall get the reward of a complete Hajj and Umrah.

The Chaasht Prayer

This Salaah is Mustahab and it comprises of a minimum of two Rakaat and a maximum of twelve. It has been recorded in Tirmithi and Ibn-e-Majah that the Noble Prophet ﷺ once said, "If a person makes it a habit to perform the two Rakaat Chaasht Salaah, then Allah will forgive all his sins even if they are equal to the foam that forms in the sea."

The Tahajjud Prayer

Tahajjud should be performed after the Isha Salaah on awakening and it ends at the break of dawn. It consists of a minimum of two Rakaat and a maximum of eight has been transmitted from the Holy Prophet ﷺ. Many benefits and rewards have been mentioned in the Hadith regarding this Salaah. It has been recorded in Sunan an-Nasa'ee and the Sunan of Ibn-e-Majah that the Prophet ﷺ once said, "Whosoever wakes up during the night, awakens his family and both perform two Rakaat Tahajjud, then they shall be written amongst those who remember Allah in abundance."

Salaat-ut-Tasbeeh

There are innumerable rewards in Salaat-ut-Tasbeeh. Some scholars have stated that only those who exhibit slackness in religion shall neglect it even after knowing its rewards. It has been mentioned in the Hadith, that the Prophet ﷺ told Hazrat Abbas ؓ, "O uncle! If it is possible for you, then perform Salaat-ut-Tasbeeh everyday, if not then every Friday, if not then once every month. If this is not possible then once every year and even if this is difficult then once in your lifetime."

The method of performing this Salaah is mentioned in the Sunan of Tirmithi on the authority of Hazrat Abdullah bin Mubarak ؓ. After Takbeer-e-Tehrima, one should recite Thanaa and thereafter recite the following Tasbeeh fifteen times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

"Glorified is Allah and all praise is for Allah. There is no God but Allah and Allah is the greatest."

He should continue by reciting Ta'awwuz, Tasmiyyah, Surah Fatiha and a Surah followed by the aforementioned Tasbeeh ten times. He should then proceed into Ruku and recite the Tasbeeh ten times. He should then return from Ruku and after 'Allaahumma Rabbanaa wa lakal Hamd', recite the Tasbeeh ten times. He should then proceed into Sajdah and recite this Tasbeeh ten times. After returning from Sajdah, he should recite the Tasbeeh another ten times before proceeding into the second Sajdah. In the second Sajdah, the Tasbeeh will also be recited ten times. The full four Rakaat should be completed in this manner. In Ruku and Sajdah, the Tasbeeh should be recited after 'Subhaana Rabbiyal 'Azeem' and 'Subhaana Rabbiy al-A'laa' respectively.

The Salaah to fulfil desires

It has been recorded in Sunan Abu Dawood that Hazrat Huthaifa ؓ narrates, "Whenever the Beloved Prophet ﷺ encountered a problem, then he would perform two or four Rakaat." It has been mentioned in a Hadith that after Surah Fatiha, Ayat-ul-Kursi should be recited three times in the first Rakaat, Surah Ikhlaas in the second, Surah Falaq in the third and Surah Naas in the fourth Rakaat only once. The scholars have stated that we have recited this Salaah at times of need and our desires were fulfilled.

Discourse on the Taraweeh Prayer

Q Is Taraweeh classed as Sunnah or Nafl?

A Taraweeh is Sunnat-e-Mu'akkadah for both males and females. One is not allowed to miss it.

Q How many Rakaat are there in Taraweeh?

A Taraweeh is composed of twenty Rakaat.

Q What is the wisdom behind the number of Rakaat in Taraweeh being twenty?

A The wisdom is that the Sunnah perfects the Fard and Wajib prayers. During the day, the Fard and Wajib Salaah amount to twenty Rakaat. Therefore, it is more appropriate that there are twenty Rakaat in Taraweeh so that the number of Sunnah and those which are perfected by these meaning the Fard and Wajib Rakaat are equal.

Q How should the twenty Rakaat of Taraweeh be performed?

A The twenty Rakaat should be performed in sets of two and to sit after every four Rakaat for a duration it takes to pray them is Mustahab.

Q What kind of an intention should be made for Taraweeh?

A One should say, "I have made the intention to recite two Rakaat Sunnah of the Messenger of Allah ﷺ (The Muqtadi

should also include 'behind this Imam') for the sake of Allah, facing the Qibla, *Allaahu Akbar*".

Q When sitting in the interval between the four Rakaat, should one remain silent or pray?

A It is his own choice whether to remain silent or pray any Dua. The following Dua is commonly recited:

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْهِبَةِ
وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبَرُوتِ سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ
سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ

*"Glorified is the Owner of the Kingdom of the earth and the heavens.
Glorified is the possessor of honour, magnificence, awe, power,
greatness and omnipotence. Glorified is the Sovereign, the Living,
Who does not sleep or die. O the All Glorious and Holy One, our lord
and the Lord of the Angels and the Spirit!"*

JANNATI KAUN?

Q What is the ruling for performing Taraweeh with Jamaa'at?

A It is Sunnat-e-Kifayah to perform the Taraweeh with Jamaa'at, meaning that if the Jamaa'at in the Masjid has not taken place, then all shall be sinful. If some people have performed it in the Masjid with Jamaa'at, then the liability is taken off the rest of the people.

Q What is the ruling for completing the Qur'an during Taraweeh?

A To complete the Qur'an once during the whole month of Ramadan in Taraweeh is Sunnat-e-Mu'akkadah and it is virtuous to finish it twice. To complete it three times holds a greater blessing on the condition that it is not overburdening the Muqtadi. However, this shall not be taken into consideration when completing the Qur'an only once.

Q What is the ruling to perform the Taraweeh in the sitting position without a valid reason?

A It is Makrooh. According to some scholars, the Salaah will not even be accepted.

Q What is the ruling for those people who do not participate at the beginning of the Rakaat but when the Imam proceeds into Ruku, they quickly join the congregation?

A It is not allowed. This should not be carried out as this action has the signs of a hypocrite.

Discourse on Qaza Salaah

Q What is Ada and Qaza?

A To carry out an act of worship in its prescribed time is known as Ada and to carry it out after the time elapses is known as Qaza.

Q The Qaza of which Salaah is necessary?

A It is Fard to do the Qaza of Fard Salaah and Wajib to perform the Qaza of Witr Salaah. If a person missed the Sunnah of Fajr along with the Fard, then he should pray all four Rakaat if they are performed before midday. If he performs the Qaza after midday, then the Sunnah should not be performed. If a person performed the Fard of Fajr and missed the Sunnah, then to perform them before twenty minutes after sunrise is a sin. If a person missed the Sunnah before the Fard of the Zohar or Jumu'ah Salaah and there is still time he should perform them. If the time elapses then he does not have to pray the Qaza of these Sunnah. It is better that these Sunnah are performed after the Sunnah that are performed straight after the Fard Salaah.

Q When should the missed Salaah be performed?

A If a person has missed six or more Salaah, then there is no allotted time in which he has to pray the Qaza, though one should pray the Qaza as soon as possible. The obligation shall be lifted from him whenever he performs it. However, one should not perform Qaza during sunset, sunrise and midday.

Q If a person has missed five or less Salaah, when should he perform them?

A A person who has missed five or less Salaah is classed as a Sahib-e-Tarteef. It is compulsory upon him to perform these missed Salaah first before he begins to recite his daily Salaah. If he performed the daily instead of the missed Salaah even if there was plenty of time, then his daily Salaah will not be accepted. *Bahaar-e-Shariat* should be consulted more information on this ruling.

Q If a person misses a Salaah for example Fajr, then how should he make the intention?

A It is important to mention the time and day of the Qaza Salaah in the intention. For example, if a person missed the Fajr of a Friday then he should make the intention, "I have made the intention of two Rakaat Qaza Salaah of Fajr which I missed on Friday, for the sake of Allah, facing the Qibla, *Allahu Akbar*". One should use the same format to make the intention for other Salaah.

Q How should a person make the intention if he is performing the Qaza of a Salaah missed a couple of months or years ago?

A If for example, a person has missed the Zohar Salaah many years before, then he should say in his intention, "I have made the intention of four Rakaat Qaza Salaah of the first Zohar Salaah which remains due upon me, for the sake of Allah, facing the Qibla, *Allahu Akbar*". If he was to perform the Qaza of the Magrib Salaah, then he should say in his intention, "I have made the intention of three Rakaat Qaza of the first Magrib Salaah which remains due upon me, for the sake of Allah, facing the Qibla, *Allahu Akbar*". One should use the same format to make the intention for other Salaah.

Q Does a person have to recite a Surah in the Rakaat of Qaza Salaah?

A Yes. As in any other Salaah, it is necessary to recite a Surah in those Rakaat in which it is normally recited and omit in those Rakaat where it is not recited.

- Q** Some people offer two Rakaat Salaah on Shab-e-Qadr or the last Jumu'ah of Ramadan with the intention and belief that they will compensate for all the Qaza Salaah missed in the past. What is the ruling regarding this?
- A** This thought is incorrect. Until each individual Salaah is not made up, the obligation shall still remain upon that person.
- Q** Many people neglect to pray the Qaza they have missed in their youth and recite Nafl Salaah in abundance. What is the ruling regarding these people?
- A** It is extremely important that these people quickly recite their Qaza Salaah instead of the Nafl Salaah. Thus, instead of Nafl Salaah, such people should perform the Qaza Salaah first.

Discourse on Sajda-e-Sahw

- Q** What is Sajda-e-Sahw?
- A** Sahw means mistake and if a person unintentionally makes a mistake in Salaah, then two Sajdah are performed in Qaeda-e-Akhirah to compensate for the deficiency incurred. These two Sajdah are known as Sajda-e-Sahw.
- Q** What is the method of performing Sajda-e-Sahw?
- A** After reciting Tashahhud, one should make Salaam to the right only and immediately perform two Sajdah. Then, he should recite Tashahhud again followed by Durood etc and complete Salaah with Salaam.
- Q** When does Sajda-e-Sahw become Wajib?
- A** Sajda-e-Sahw becomes Wajib when any of the Wajib actions in Salaah are missed unintentionally. For example, to forget the recitation of Surah Fatiha or a Surah in the first two Rakaat of a Fard Salaah or to recite a Surah before Surah Fatiha necessitates Sajda-e-Sahw.

Q Does Sajda-e-Sahw become necessary on missing a Sunnah or a Fard action?

A Salaah becomes invalid after missing a Fard action and Sajda-e-Sahw shall not compensate for this mistake. Salaah will have to be repeated. To miss a Sunnah or a Mustahab action such as Ta'awwuz, Tasmiyyah, Thanaa, Ameen and the Takbeer when changing positions etc do not necessitate Sajda-e-Sahw although it is Mustahab to repeat the Salaah.

Q Will Sajda-e-Sahw compensate for a Wajib action missed deliberately?

A Sajda-e-Sahw will not compensate for a Wajib action missed deliberately and to repeat such a Salaah is Wajib. Similarly, if a person missed a Wajib action unintentionally and forgot to perform Sajda-e-Sahw, then he will have to repeat the Salaah.

Q What is the ruling for missing many Wajib actions in Salaah?

A The two Sajdah shall suffice.

Q What is the ruling for a person who recites Qur'an in the Ruku, Sajdah or Qaeda by mistake?

A In such a case, Sajda-e-Sahw will become necessary.

Q What is the ruling for a person who stood up for the third Rakaat in a Fard or Witr Salaah without performing the Qaeda and immediately remembered?

A If he is not stood up straight, then he should sit back down for Qaeda and not perform Sajda-e-Sahw at the end. However, if he was close to standing, then he should stand and not return to the sitting position. He should then compensate for this mistake by performing Sajda-e-Sahw at the end. In the same way, if he returned after standing up, then he should perform Sajda-e-Sahw.

Q What is the ruling for a person who stands up instead of sitting down for Qaeda-e-Akhirah in a Fard Salaah?

A As long as he has not performed the Sajdah of that additional Rakaat, then he should sit down, recite Tashahhud and

perform Sajda-e-Sahw. However, as soon as he performs the Sajdah, then that Fard Salaah shall become a Nafl and it is better, with the exception of Magrib, to add another Rakaat so that the Salaah is not left with an odd number of Rakaat.

Q What is the ruling for a person who did not perform the Qaeda of a Sunnah or Nafl Salaah but stood up by mistake?

A Every Qaeda of a Sunnah and Nafl Salaah is classed as Qaeda-e-Akhirah, meaning it is Fard to perform. If a person did not sit in Qaeda and stood up, then as long as he has not performed the Sajdah of the additional Rakaat, he should return and carry out Sajda-e-Sahw.

Q What is the ruling of a person who recites Tashahhud till "*wa Rasooluh*" in Qaeda-e-Akhirah and stands back up by mistake?

A If he stands after having sat the duration equivalent to reciting Tashahhud, then as long as he has not performed the Sajdah of the additional Rakaat, he should return to Qaeda and without reciting Tashahhud the second time, he should perform Sajda-e-Sahw and complete the Salaah.

JANNATI KAUN?

Q What is the ruling of person who recites Durood by in Qaeda-e-Ula by mistake?

A Sajda-e-Sahw shall be necessary if the person prays equal to or more than '*Allaahumma salli alaa Muhammad*' or '*Allaahumma salli alaa Sayyidinah*'. If he recited less than this, then Sajda-e-Sahw shall not become necessary. However, this ruling only applies to the Fard, Witr and first four Sunnah of Zohar and Jumu'ah. For the remainder of the Sunnah and Nafl Salaah, one should recite Durood in the Qaeda-e-Ula as well.

Q What is the ruling if one recites quietly in a Jahri Salaah or loudly in a Sirri Salaah by mistake?

A Sajda-e-Sahw will become Wajib if the Imam recites at least one verse quietly in a Jahri Salaah or quietly in a Sirri Salaah. No harm shall be incurred if only one word was recited. If a Munfarid recited even one verse aloud in a Sirri Salaah, then

Sajda-e-Sahw will become necessary, as opposed to praying quietly in a Jahri Salaah.

Q What is the ruling for a person who pauses during Qiraa'at or another position in Salaah and begins to think?

A If a person pauses for the duration it takes one to say '*SubhaanAllah*' three times, then Sajda-e-Sahw shall become necessary on him.

Q What is the ruling for a person upon whom Sajda-e-Sahw was necessary but he forgot the mistake he had made in Salaah and thus performed Salaam with the intention of completing Salaah?

A If in such a case a person did not remember his mistake and thus performed Salaam to exit Salaah, then he is still in the state of Salaah. Therefore, if he has not talked or committed an action which invalidates Salaah, then he should perform Sajda-e-Sahw, recite Tashahhud for the second time and complete the Salaah.

Q What is the ruling for a person who performed Sajda-e-Sahw even though it was not necessary upon him?

A If a person praying on his own performed Sajda-e-Sahw although it was not necessary upon him, then his Salaah will be valid. If the Imam did this, then his Salaah and the Salaah of the Muqtaadi shall be valid except for those who came late and joined after the initial Salam was made.

Discourse on the Salaah of an Ill Person

Q What is the ruling for a person who cannot stand and perform Salaah due to an illness?

A It is allowed to perform Salaah in the sitting position if by standing up:

- The illness will become worse or it will delay the healing process;
- Dizziness is encountered;

- Drops of urine are released;
- Extreme pain is experienced which he cannot tolerate.

Q What is the ruling for a person who can stand by taking the support from an object?

A It is Fard to stand if a person can do so by the support of a helper, stick or wall etc. Salaah will not be valid if it is performed whilst seated in this case.

Q What is the ruling for a person who can stand only for a short period of time?

A If a person can stand for a short while, even for the time it takes him to say '*Allaahu Akbar*', then it is Fard upon him to stand for that period, otherwise, Salaah will not be accepted.

Q What is the ruling for a person who cannot perform Ruku or Sajdah due to an illness?

A In such a case, the Ruku and Sajdah should be performed by gesturing. The action for Sajdah should involve more bowing than Ruku.

JANNATI KAUN?

Q What is the ruling for a person who cannot perform Salaah even sitting down?

A In such a case, he should perform Salaah lying down, facing his feet towards the Qibla without spreading them and keeping the knees raised. A pillow should be placed underneath the head to raise it and the Ruku and Sajdah should be performed by gesturing. This method is more preferred. Alternatively, one is allowed to turn to the right or the left side, keeping the face towards the Qibla.

Q What is the ruling for a person who cannot perform Salaah even by gesturing by the head?

A The obligation of Salaah is lifted for such a person and if this condition remains for six Salaah, then the Qaza for these Salaah is also forgiven.

Discourse on Sajda-e-Tilaawat

Q What is Sajda-e-Tilaawat?

A There are fourteen places in the Qur'an which necessitate a Sajdah after reciting or listening to them. This is known as Sajda-e-Tilaawat.

Q What is the method of performing Sajda-e-Tilaawat?

A The Sunnah method is to stand and proceed into Sajdah saying '*Allaahu Akbar*' followed by reciting '*Subhaana Rabbiy al-A'laa*' a minimum of three times. Thereafter, one should return back to the standing position saying '*Allaahu Akbar*'. Sajda-e-Tilaawat does not require lifting the hands, praying Tashahhud nor completing with Salaam.

Q Will the Sajdah be valid if it is performed in the sitting position?

A It shall be accepted but the Sunnah way is to stand before and after the Sajdah.

Q What are the conditions for Sajda-e-Tilaawat?

A Apart from Takbeer-e-Tehrima, all those conditions which are required for Salaah such as cleanliness, Satr-e-Aurat, facing the Qibla etc are also necessary for Sajda-e-Tilaawat.

Q How should a person make the intention for Sajda-e-Tilaawat?

A He should say, 'I have made the intention of Sajda-e-Tilaawat for the sake of Allah, facing the Qibla, *Allaahu Akbar*'.

Q Will Sajda-e-Tilaawat become necessary on reciting the Urdu translation of the verse of Sajdah?

A Sajda-e-Tilaawat becomes necessary when reading or listening to the translation of the verse of Sajdah in any language, not just Urdu.

Q Is it necessary to perform a Sajdah immediately after reciting a verse of Sajdah?

- A** If a verse of Sajdah was recited outside of Salaah, then it is not necessary to perform it immediately after, although to delay is Makrooh-e-Tanzihi if a person is already in the state of Wudu.
- Q** What is the ruling if the verse of Sajdah is performed in Salaah?
- A** If the verse of Sajdah was recited in Salaah, then it becomes necessary to perform the Sajdah immediately. One will be sinful if he delays for more than three additional verses. However, if a person proceeds into Ruku and Sajdah within the recitation of three additional verses, then this will suffice for Sajda-e-Tilaawat although he may have not made the intention for it.
- Q** If a person repeated a verse of Sajdah many times in one sitting, then shall one Sajdah be necessary upon him or many?
- A** To listen or pray the same verse of Sajdah multiple times in one sitting only necessitates one Sajdah.
- Q** If a person recited or listened to a verse and performed the Sajdah, thereafter recited or heard the same verse in the same sitting, then will another Sajdah become necessary?
- A** A second Sajdah will not become necessary but the first shall suffice.
- Q** What are the conditions that determine whether or not a sitting has changed?
- A** The sitting shall not be changed in the following cases:
- To eat one or two morsels of food;
 - To take one or two sips of a drink;
 - To stand;
 - To walk one or two steps;
 - To reply to a greeting;
 - To talk a few words;
 - To walk from one corner of the Masjid or house to another.

However, if a building is large, like a palace, then to walk across it shall change the sitting. Similarly, to eat, drink, walk

and talk three times, to perform Nikah or to trade also changes the sitting:

Discourse on the Salaah of a Musafir

Q Who is a Musafir?

A In the light of Shariat, a Musafir is that person who leaves his town having the intention to travel for three days.

Q How many miles is the distance of three days equal to?

A On dry land, travelling for three days is equal to 57.4 miles (92 kilometres).

Q If a person covers the distance of three days in a car, train or an aeroplane in a short period of time, then is he classed as a Musafir?

A He shall still become a Musafir, regardless of how quickly he reaches his destination.

Q Will a person be classed as a Musafir who makes the intention to travel for three days and also intends to stopover for a day during the journey?

A If he is certain that he shall stopover temporarily during the three-day journey, then he shall be classed as a Musafir. However, if he makes the intention to travel to a place at a distance of two days and from thereon, he wishes to travel to another place at a distance of a day, then he shall not be classed as a Musafir.

Q What is the ruling regarding the Salaah of a Musafir?

A It is necessary for a Musafir to perform Qasr, meaning to shorten the four Fard Rakaat of Zohar, Asr and Isha Salaah to two and these two will act as the complete Salaah.

Q What is the ruling for a Musafir who performs four Rakaat deliberately?

A If a person performs four Rakaat sitting in both the Qaeda, then his Fard has been accepted and the latter two shall be classed as Nafl. However, he shall be sinful and liable for punishment in the Hereafter. He should repent and if he did not perform the Qaeda after the first two Rakaat, then the Fard Salaah has not completed.

Q Will a person perform Qasr in Fajr, Magrib and the Witr Salaah?

A No, there is no Qasr in Fajr, Magrib and Witr Salaah.

Q Will a person perform Qasr in the Sunnah Salaah?

A There is no Qasr in the Sunnah Salaah. They should be performed if time is available and if not, then they can be missed.

Q When should a Musafir begin to perform Qasr?

A A Musafir shall begin to perform Qasr as soon as he leaves the outskirts of his town.

Q Will he perform Qasr on the bus or railway station?

A If these stations are found on the outskirts of the town and the person travelling has also intended to travel for three days, then he should perform Qasr, otherwise not.

Q If a person intends to travel for two or two and half days, on reaching his destination, he intends to travel again for less than three days, then will he be regarded as a Musafir in accordance with Shariat?

A That person will not be classed as a Musafir in the eyes of Shariat until he does not make the intention to travel consecutively for three days. Therefore, even if a person travels the entire world intending to travel for less than three days and rest and continue like this, then he will still not be classed as a Musafir.

Q When does a Musafir stop performing Qasr?

A When a Musafir intends to stay in a place for more than fifteen days or returns back to his hometown, then he will stop praying Qasr.

Q What is the ruling for a Musafir who performs Salaah behind a Muqem (Settler)?

A He should perform the full Salaah.

Q What is the ruling for a Muqem who performs Salaah behind a Musafir?

A If a Muqem performs Salaah behind a Musafir, then after Salaam, the Muqadi should stand and complete the final two. He should not recite anything but stand for the duration it takes one to recite Surah Fatiha and complete the remainder of the Salaah in the normal manner.

Q If a Musafir Imam performs the full four Rakaat by mistake, then is the Salaah of the Muqadi accepted or not?

A The Salaah of the Muqadi will not be valid.

JANNATI KAUN?

Discourse on the Jumu'ah Salaah

Q Is the Jumu'ah Salaah Fard or Wajib?

A Jumu'ah Salaah is Fard and its obligation is more emphasised than the Zohar Salaah.

Q How many conditions are there which obligate Jumu'ah Salaah?

A There are eleven conditions.

1. To be a Muqem in a town;
2. To be liberated in a town, hence Jumu'ah Salaah is not Fard on a Musafir or a servant;
3. To be healthy. Hence, Jumu'ah Salaah is not Fard upon an such an ill person who cannot go the Masjid;
4. To be a male. Hence, Jumu'ah Salaah is not Fard upon women;

5. To be sane. Hence, Jumu'ah Salaah is not Fard upon an insane person;
6. To be mature. Hence Jumu'ah Salaah is not Fard on immature children;
7. To have eyesight. Hence, Jumu'ah Salaah is not Fard upon a blind person;
8. To have the capability to walk. Hence, Jumu'ah Salaah is not Fard upon a crippled person who does not have the capability to go to the Masjid;
9. Not to be imprisoned. However, if a person was imprisoned due to not repaying a debt and he has the capability to perform it, then it is Fard upon him to do so;
10. Not to be fearful of an oppressor or a thief;
11. There should not be severe rainfall or a storm through which devastation may occur.

Q Will the Jumu'ah Salaah be accepted for those people upon whom Jumu'ah Salaah is not Fard but they still perform it?

A It will be accepted and the obligation of Zohar will be fulfilled.

Q How many conditions are there for Jumu'ah Salaah to be accepted?

A There are six conditions for the Jumu'ah Salaah to be accepted and even if one is not met, then it shall not be accepted.

Q What is the first condition for the Jumu'ah Salaah to be accepted?

A The first condition is that it should be performed in a city or on the outskirts.

Q What is classed as a city and its outskirts?

A A city is a place in which there are many streets and markets and it is regarded as a district, such that areas outside the city in comparison are towns and villages. Services such as the train station and the graveyard are regarded as the outskirts of a city.

Q Is it allowed to perform the Jumu'ah Salaah in a village?

- A** No. It is not allowed to perform the Jumu'ah Salaah in a village. However, if it has already been established, then it should not be ceased since this would confuse and deprive the general public from Allah's worship.
- Q** If the Jumu'ah Salaah is recited in a village, then will the obligation of Zohar be fulfilled?
- A** No. The obligation of Zohar is not fulfilled by performing the Jumu'ah Salaah in a village.
- Q** In a village, some perform Zohar as a precaution after the Jumu'ah Salaah. Is this allowed?
- A** No. They should pray the four Fard of the Zohar Salaah instead and if they do not, they will be sinful.
- Q** What is the second condition for the Jumu'ah Salaah to be accepted?
- A** The second condition is that a king or is equivalent establishes the Jumu'ah Salaah. If the land is not governed by an Islamic ruler, then the highest Sunni scholar with the correct beliefs should establish it as without his permission it cannot be recited. If this is not possible, then whosoever is appointed by the general public shall be sufficient.
- Q** What is the third condition for the Jumu'ah Salaah to be accepted?
- A** The third condition is that the time for the Zohar Salaah should be present. Hence, the Jumu'ah Salaah will not be accepted if it is performed before or after the time of the Zohar Salaah, or whilst performing it, the time of the Asr Salaah commences, then the Qaza of Zohar should be performed instead.
- Q** What is the fourth condition for the Jumu'ah Salaah to be accepted?
- A** The fourth condition is that the Khutbah should be delivered before the Jumu'ah Salaah.
- Q** How many actions are Sunnah in the Khutbah?

A There are nineteen actions that are Sunnah in the Khutbah.

1. The Khateeb (person delivering the Khutbah) should be clean;
2. To deliver it in the standing position;
3. The Khateeb should sit before delivering it;
4. The Khateeb should be on the Mimbar;
5. The Khateeb should face the listeners;
6. The Khateeb should have his back towards the Qibla;
7. The listeners should be focused towards the Khateeb,
8. The Khateeb should recite the Ta'awwuz before the Khutbah;
9. To recite the Khutbah in a manner/such that the listeners can hear;
10. To begin with the word '*Alhamduḷillah*';
11. To praise Allah Ta'ala;
12. To testify to the oneness of Allāh and the Prophethood of the Beloved Prophet ﷺ;
13. To send Durood upon the Noble Prophet ﷺ;
14. To recite a minimum of one verse of the Qur'an;
15. To deliver words of admonishment in the first Khutbah;
16. To praise and glorify Allah, testify and repeat Durood in the second Khutbah;
17. To make Dua for all the Muslims;
18. Both the Khutbah should be of an appropriate length;
19. To sit in between both the Khutbah for a duration of three verses.

Q What is the ruling for reciting the Khutbah in Urdu?

A To deliver the Khutbah in another language or to include another language together with Arabic is going against the transmitted Sunnah and is hence Makrooh.

Q Is it Sunnah to deliver the Athaan for the Khutbah in front of the Imam or outside the Masjid?

A It is Sunnah to deliver the Athaan for the Khutbah in front of the Imam and at the same time, outside the Masjid as at the time of the Prophet ﷺ, the Athaan used to be delivered at the entrance to the Masjid which was in front of the Khateeb, as

cited in a Hadith recorded in Abu Dawood. Hazrat Sa'ib bin Yazeed ؓ narrates, "Whenever the Prophet ﷺ would sit on the Mimbar during the day of Jumu'ah, the Athaan would be delivered in front of him on the entrance to the Masjid. The same used to happen during the time of Hazrat Abu Bakr ؓ and Hazrat Umar ؓ."

This is the reason why the authors of *Fatawa Qazi Khan*, *Fatawa Alamgiri*, *Bahrur-Ra'iq* and *Fathul Qadeer* etc have issued the ruling that it is not allowed to deliver the Athaan inside the Masjid and the author of *at-Tahtawi Alaa Maraaqil Falaah* has deemed it Makrooh.

Q What is the fifth and sixth condition for the Jumu'ah Salaah to be accepted?

A The fifth condition is that a Jamaa'at should be present; meaning a minimum of three men should be present excluding the Imam. The sixth condition is Izn-e-Aam, meaning that the doors of the Masjid should be opened for all Muslims who wish to come inside and pray. There should be nothing to prevent them from coming and performing Salaah with Jamaa'at.

The First Khutbah for the Jumu'ah Salaah

الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَلَى الْعَالَمِينَ جَمِيعًا - وَأَقَامَهُ يَوْمَ الْقِيَامَةِ
لِلْمُذْنِبِينَ الْمُسْلِمِينَ الْخَطَّائِينَ الْهَالِكِينَ شَفِيعًا - فَضَّلَ اللَّهُ تَعَالَى وَسَلَّمَوَ بَارَكَ عَلَيْهِ - وَ
عَلَى كُلِّ مَنْ هُوَ مُحِبُّوهُ وَمَرْضِيٌّ لَدَيْهِ - صَلَوةً تَبْقَى وَتَدُومُ - بِدَوَامِ الْمَلِكِ الْحَمِيِّ
الْقَيُّومِ - وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ - وَأَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ - أَمَّا بَعْدُ فَيَا أَيُّهَا الْمُؤْمِنُونَ رَحِمْنَا وَرَحِمَكُمُ اللَّهُ تَعَالَى
أَوْصِيكُمْ وَنَفْسِي بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ فِي السِّرِّ وَالْإِعْلَانِ فَإِنَّ التَّقْوَى سَنَامُ

ذَرَى الْإِيمَانَ - وَادْكُرُوا اللَّهَ عِنْدَ كُلِّ شَجَرٍ وَحَجَرٍ - وَاعْلَمُوا أَنَّ اللَّهَ بِمَا
 تَعْمَلُونَ بَصِيرٌ - وَأَنَّ اللَّهَ لَيْسَ بِغَافِلٍ عَمَّا تَعْمَلُونَ - وَاقْتَفُوا آثارَ سُنَنِ سَيِّدِ
 الْمُرْسَلِينَ - صَلَوَاتُ اللَّهِ تَعَالَى وَسَلَامُهُ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ - فَإِنَّ السُّنَنَ هِيَ
 الْأَنْوَارُ - وَزَيَّنُوا قُلُوبَكُمْ بِحُبِّ هَذَا النَّبِيِّ الْكَرِيمِ عَلَيْهِ وَعَلَى إِلِهِ أَفْضَلُ الصَّلَاةِ
 وَالسُّلُوبِ - فَإِنَّ الْحُبَّ هُوَ الْإِيمَانُ كُلُّهُ - أَلَا لَا إِيمَانَ لِمَنْ لَا مَحَبَّةَ لَهُ - أَلَا لَا
 إِيمَانَ لِمَنْ لَا مَحَبَّةَ لَهُ - أَلَا لَا إِيمَانَ لِمَنْ لَا مَحَبَّةَ لَهُ - رَزَقَنَا اللَّهُ تَعَالَى وَإِيَّاكُمْ
 حُبَّ حَبِيبِهِ هَذَا النَّبِيِّ الْكَرِيمِ - عَلَيْهِ وَعَلَى إِلِهِ أَكْثَرُ الصَّلَاةِ وَالسُّلُوبِ - كَمَا يُحِبُّ رَبُّنَا
 وَيَرْضَى وَاسْتَعْمَلْنَا وَإِيَّاكُمْ بِسُنَّتِهِ وَحَيَاتِنَا وَإِيَّاكُمْ عَلَى مَحَبَّتِهِ - وَتَوَفَّانَا وَإِيَّاكُمْ عَلَى
 مِلَّتِهِ - وَادْخَلْنَا وَإِيَّاكُمْ فِي جَنَّتِهِ بِمَنِّهِ وَكَرَمِهِ وَرَأْفَتِهِ - إِنَّهُ هُوَ الرَّءُوفُ الرَّحِيمُ - عَنِ
 النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ الْبَرُّ لَا يَبُلَى وَالذُّبُّ لَا يُنْسَى وَالذِّكْرُ لَا يَمُوتُ -
 اِعْمَلْ مَا شِئْتَ كَمَا تَدِينُ نُدَابُ - اَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - فَمَنْ يَعْمَلْ مِثْقَالَ
 ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ - بَارَكَ اللَّهُ لَنَا وَلَكُمْ فِي الْقُرْآنِ
 الْعَظِيمِ - وَنَفَعَنَا وَإِيَّاكُمْ بِالْآيَاتِ وَالذِّكْرِ الْحَكِيمِ - إِنَّهُ تَعَالَى مَلِكٌ كَرِيمٌ جَوَادٌ بَرُّ
 رءُوفٌ رَحِيمٌ -

The Second Khutbah for the Jumu'ah Salaah

الْحَمْدُ لِلَّهِ تَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ
 أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ - وَنَشْهَدُ
 أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ - وَنَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ -
 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى إِلِهِ وَأَصْحَابِهِ أَجْمَعِينَ وَبَارَكَ وَسَلَّمَ أَبَدًا - لَا سِيَّمًا عَلَى أَوْلِيهِمْ
 بِالتَّضَدِيقِ - أَمِيرِ الْمُؤْمِنِينَ أَبِي بَكْرٍ الصِّدِّيقِ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - وَعَلَى أَهْلِ بَيْتِهِ
 الْأَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ - وَعَلَى

أَعْلَى الْأَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَ عَلَى جَامِعِ الْقُرَآنِ - أَمِيرِ الْمُؤْمِنِينَ أَبِي عُمَرَ وَعُثْمَانَ بْنِ عَفَّانَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَ عَلَى أَسَدِ اللَّهِ الْعَالِي - أَمِيرِ الْمُؤْمِنِينَ أَبِي الْحَسَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ وَ عَلَى ابْنَيْهِ الْكَرِيمَيْنِ الشَّهِيدَيْنِ سَيِّدَيْنَا أَبِي مُحَمَّدٍ الْحَسَنِ وَأَبِي عَبْدِ اللَّهِ الْحُسَيْنِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا - وَ عَلَى أُمَمَاهُمَا سَيِّدَةِ النِّسَاءِ - أَلْبَتُولِ الرَّهْرَاءِ - رَضِيَ اللَّهُ تَعَالَى عَنْهَا وَ عَلَى سَائِرِ فِرْقِ الْأَنْصَارِ وَالْمُهَاجِرَةِ - وَ عَلَيْنَا مَعَهُمْ يَا أَهْلَ الثَّقُوفِ وَ أَهْلَ الْمُغْفِرَةِ - اَللّهُمَّ أَنْصُرْ مَنْ نَصَرَ دِينَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ - رَبَّنَا يَا مَوْلَانَا وَاجْعَلْنَا مِنْهُمْ - وَ اخْذُلْ مَنْ خَذَلَ دِينَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ - رَبَّنَا يَا مَوْلَانَا وَلَا تَجْعَلْنَا مِنْهُمْ - عِبَادَ اللَّهِ رَحِمَكُمُ اللَّهُ - إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِتْيَاءِ ذِي الْقُرْبَى وَ يُنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ - وَلَذِكْرُ اللَّهِ تَعَالَى أَعْلَى وَ أَوَّلَى وَ آخِرُ وَ أَجَلُ وَ أَكْبَرُ وَ أَعْظَمُ وَ أَكْبَرُ -

JANNATI KAUN?

Discourse on the Eid-ul-Fitr and Eid-ul-Adhaa Salaah

- Q** Is the Salaah for Eid-ul-Fitr and Eid-ul-Adhaa classed as Wajib or Sunnah?
- A** The Salaah for Eid-ul-Fitr and Eid-ul-Adhaa is Wajib but only when the same conditions are met which apply for the Jumu'ah Salaah. The only difference is that the Khutbah of Jumu'ah is a condition and here it is Sunnah. The second difference is that the Khutbah of Jumu'ah Salaah is delivered before the Salaah whereas for Eid, it is delivered after. Lastly, the third difference is that the Athaan and the Iqaamat are not given before the Eid Salaah but 'Assalaatu Jaami'ah' can be proclaimed twice.
- Q** What is the time period for the Eid-ul-Fitr and Eid-ul-Adhaa Salaah?

- A** The time period for Eid-ul-Fitr and Eid-ul-Adhaa Salaah begins after the sun has fully risen and ends before midday.
- Q** What is the method for performing the Eid Salaah?
- A** Firstly, the following intention should be made, "I have made the intention to recite two Rakaat Salaah Wajib for Eid-ul-Fitr or Eid-ul-Adhaa with six Takbeer for the sake of Allah (Muqtadi should also say 'behind this Imam') facing the Qibla *Allahu Akbar*". One should then raise the hands until the ears and saying '*Allahu Akbar*', fold them. He should then recite Thanaa and when the Imam recites '*Allahu Akbar*', one should repeat this whilst raising the hands to the ears and releasing them to the sides. For the second time when the Imam recites '*Allahu Akbar*', he should again do the same. For the third time when the Imam recites '*Allahu Akbar*', he should raise his hands to the ears and fold them. Thereafter, the Imam shall recite the Ta'awwuz and Tasmiyyah quietly followed by Surah Fatiha and a Surah aloud. Ruku and Sajdah shall be performed and the second Rakaat shall be commenced with the recitation of Surah Fatiha and a Surah. The Imam shall then say the Takbeer three times, during which the hands should be raised and released to the side. On the fourth Takbeer, everyone should proceed into Ruku without raising the hands and the Salaah should be completed in the normal manner. After Salaam, the Imam should deliver both Khutbah and make Dua upon completion.

The First Khutbah for the Eid-ul-Fitr Salaah

الْحَمْدُ لِلَّهِ حَمْدَ الشَّاكِرِينَ الْحَمْدُ لِلَّهِ قَبْلَ كُلِّ شَيْءٍ وَالْحَمْدُ لِلَّهِ بَعْدَ كُلِّ شَيْءٍ وَالْحَمْدُ لِلَّهِ كَمَا
 حَمَدَهُ الْأَنْبِيَاءُ وَالْمُرْسَلُونَ وَالْمَلَائِكَةُ الْمُقَرَّبُونَ وَعِبَادُهُ الصَّالِحُونَ وَخَيْرُ أُمَّةٍ
 كُلِّ ذَلِكَ كَمَا حَمَدَ نَفْسَهُ فِي كِتَابِهِ الْمَكْنُونِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ وَأَفْضَلُ صَلَوَاتِ اللَّهِ عَلَى خَيْرِ خَلْقِ اللَّهِ وَقَاسِمِ رِزْقِ اللَّهِ وَزِينَةِ

عَرْشِ اللَّهِ نَبِيَّ الْأَنْبِيَاءِ حَبِيبِ رَبِّ الْأَرْضِ وَالسَّمَاءِ الَّذِي كَانَتْ نَبِيًّا وَادَمُ بَيْنَ الظُّلُمِ
وَالنَّارِ - نَبِيَّ الْحَرَمَيْنِ إِمَامِ الْقِبْلَتَيْنِ وَ سَيِّدِنَا فِي الدَّارَيْنِ صَاحِبِ قَابِ قَوْسَيْنِ - جَدُّ
الْحُسَيْنِ وَ الْحُسَيْنِ - دُرِّ اللَّهِ الْمَكْنُونِ - سِرِّ اللَّهِ الْمَخْرُوبِ - عَالِمِ مَا كَانَتْ وَ مَا
يَكُونُ - سَيِّدِ الْمُرْسَلِينَ خَاتَمِ النَّبِيِّينَ - مَعْدِنِ أَنْوَارِ اللَّهِ وَ مَخْرَبِ أَسْرَارِ اللَّهِ -
نَبِيَّنَا وَ حَبِيبُنَا وَ مَوْلَانَا وَ مَلِجَانَا وَ مَاوِنَا مُحَمَّدٍ رَسُولِ رَبِّ الْعَالَمِينَ وَ عَلَى إِلِهِ الطَّيِّبِينَ وَ
أَصْحَابِهِ الظَّاهِرِينَ وَ عَلَيْنَا مَعَهُمْ يَا أَرْحَمَ الرَّاحِمِينَ - اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ - وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا
أَحَدًا - لِلذُّنُوبِ عَقَابًا وَ لِلْعُيُوبِ سِتَارًا وَ أَشْهَدُ أَنْ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ -
أَرْسَلَهُ بِالْهُدَى وَ دِينَ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ كَفَى بِاللَّهِ شَهِيدًا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا
إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ - أَمَّا بَعْدُ فَيَا أَيُّهَا الْمُؤْمِنُونَ رَحِمْنَا وَ
رَحِمَكُمُ اللَّهُ إَعْلَمُوا أَنَّ يَوْمَكُمْ هَذَا يَوْمٌ عَظِيمٌ يَوْمٌ يَتَجَلَّى فِيهِ رَبُّكُمْ بِاسْمِهِ
الْكَرِيمِ - وَ يَغْفِرُ لِلصَّائِمِينَ إِلَّا وَ لِلصَّائِمِ فَرْحَاتٍ - فَرَحُهُ عِنْدَ الْإِفْطَارِ وَ فَرَحُهُ
عِنْدَ لِقَاءِ الرَّحْمَنِ - اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ - إِلَّا وَ
إِنَّ نَبِيَّكُمْ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَ سَلَّمَ قَدْ أَوْجَبَ عَلَيْكُمْ فِي هَذَا الْيَوْمِ عَلَى كُلِّ مَنْ
يَمْلِكُ النَّصَابَ فَاضْلًا عَنِ الْحَاجَةِ الْأَصْلِيَّةِ عَنْ نَفْسِهِ وَ عَنْ صِغَارِ ذُرِّيَّتِهِ صَاعًا مِنْ تَمْرٍ
أَوْ شَعِيرٍ أَوْ نِصْفِ صَاعٍ مِنْ بُرٍّ أَوْ زَبِيبٍ - فَأَذْوَهَا طَيِّبَةً بِهَا أَنْفُسَكُمْ تَقْبَلُهَا اللَّهُ وَ الْقِيَامَ
مِنَّا وَ مِنْكُمْ وَ مِنْ أَهْلِ الْإِسْلَامِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ
الْحَمْدُ - أَلَا وَ إِنَّ رَبَّكُمْ فَرَضَ فَرَائِضَ فَلَا تَتْرُكُوهَا وَ حَرَّمَ حُرْمَاتٍ فَلَا
تَنْهَكُوهَا إِلَّا وَ إِنَّ نَبِيَّكُمْ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَ سَلَّمَ سَنَّ لَكُمْ سُنَنَ الْهُدَى
فَاسْلُكُوهَا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ - أَمَّا بَعْدُ فَيَا
أَيُّهَا الْمُؤْمِنُونَ رَحِمْنَا وَ رَحِمَكُمُ اللَّهُ تَعَالَى أَوْصِيكُمْ وَ نَفْسِي بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ فِي

التَّوْبَةِ وَالْإِغْلَابِ فَإِنَّ التَّقْوَى سَنَامُ ذَرَى الْإِيمَانِ - وَادْكُرُوا اللَّهَ عِنْدَ كُلِّ شَجَرٍ
 وَحَجَرٍ - وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ - وَأَنَّ اللَّهَ لَيْسَ بِغَافِلٍ عَمَّا
 تَعْمَلُونَ - وَاقْتَفُوا آثارَ سُنَنِ سَيِّدِ الْمُرْسَلِينَ - صَلَوَاتُ اللَّهِ تَعَالَى وَسَلَامُهُ عَلَيْهِ وَ
 عَلَيْهِمْ أَجْمَعِينَ - فَإِنَّ السُّنَنَ هِيَ الْأَنْوَارُ - وَزَيَّنُوا قُلُوبَكُمْ بِحُبِّ هَذَا النَّبِيِّ الْكَرِيمِ
 عَلَيْهِ وَ عَلَى إِلِهِ أَفْضَلُ الصَّلَاةِ وَالسُّلُوبِ - فَإِنَّ الْحُبَّ هُوَ الْإِيمَانُ كُلُّهُ - إِلَّا لَا إِيمَانَ
 لِمَنْ لَا مَحَبَّةَ لَهُ - إِلَّا لَا إِيمَانَ لِمَنْ لَا مَحَبَّةَ لَهُ - إِلَّا لَا إِيمَانَ لِمَنْ لَا مَحَبَّةَ لَهُ -
 رَزَقَنَا اللَّهُ تَعَالَى وَإِيَّاكُمْ حُبَّ حَبِيبِهِ هَذَا النَّبِيِّ الْكَرِيمِ - عَلَيْهِ وَ عَلَى إِلِهِ أَكْرَمُ الصَّلَاةِ
 وَالسُّلُوبِ - كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى وَاسْتَعْمَلْنَا وَإِيَّاكُمْ بِسُنَّتِهِ وَ حَيَاتِنَا وَإِيَّاكُمْ عَلَى
 مَحَبَّتِهِ - وَتَوَقَّانَا وَإِيَّاكُمْ عَلَى مِلَّتِهِ - وَادْخُلْنَا وَإِيَّاكُمْ فِي جَنَّتِهِ بِمَنِّهِ وَكَرَمِهِ وَرَأْفَتِهِ -
 إِنَّهُ هُوَ الرَّءُوفُ الرَّحِيمُ - اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ -
 عَنِ النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ أَلْبِرُ لَا يَبْلَى وَالذُّبُّ لَا يَسْئُ وَالذِّيَارُ لَا يَسْوَتْ -
 اِعْمَلْ مَا شِئْتَ كَمَا تَدِينُ تُدَارُ - اَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - فَمَنْ يَعْمَلْ مِثْقَالَ
 ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ - اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ
 أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ - بَارَكَ اللَّهُ لَنَا وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ - وَنَفَعَنَا وَإِيَّاكُمْ
 بِالْآيَاتِ وَالذِّكْرِ الْحَكِيمِ - إِنَّهُ تَعَالَى مَلِكٌ كَرِيمٌ جَوَادٌ بَرُّ رءُوفٌ رَحِيمٌ - اللَّهُ أَكْبَرُ اللَّهُ
 أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ -

The Second Khutbah for the Eid-ul-Fitr and Eid-ul-Adhaa Salaah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسَبِّحُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ

أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ۔ وَنَشْهَدُ
 أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ۔ وَنَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ۔
 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ وَبَارَكَ وَسَلَّمَ أَبَدًا۔ لَا سَيِّمًا عَلَى أَوْلِيهِمْ
 بِالتَّصْدِيقِ۔ أَمِيرِ الْمُؤْمِنِينَ أَبِي بَكْرٍ الْوَدِيقِ۔ رَضِيَ اللَّهُ تَعَالَى عَنْهُ۔ وَعَلَى أَهْلِ
 الْأَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ۔ وَعَلَى
 جَامِعِ الْقُرَآنِ۔ أَمِيرِ الْمُؤْمِنِينَ أَبِي عُمَرَ وَعُثْمَانَ بْنِ عَفَّانَ۔ رَضِيَ اللَّهُ تَعَالَى
 عَنْهُ۔ وَعَلَى أَسَدِ اللَّهِ الْعَالِي۔ أَمِيرِ الْمُؤْمِنِينَ أَبِي الْحَسَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ۔ رَضِيَ اللَّهُ
 تَعَالَى عَنْهُ۔ وَعَلَى ابْنَيْهِ الْكَرِيمَيْنِ الشَّهِيدَيْنِ سَيِّدَيْنَا أَبِي مُحَمَّدٍ الْحَسَنِ وَأَبِي عَبْدِ اللَّهِ
 الْحُسَيْنِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا۔ وَعَلَى أُمَمِهِمَا سَيِّدَةِ النَّسَاءِ۔ أَلْبَتُّوْلِ الرَّهْرَاءِ۔ رَضِيَ اللَّهُ
 تَعَالَى عَنْهَا وَعَلَى سَائِرِ فِرْقِ الْأَنْصَارِ وَالْمُهَاجِرَةِ۔ وَعَلَيْنَا مَعَهُمْ يَا أَهْلَ الثَّقُوفِ وَأَهْلَ
 الْمَغْفِرَةِ۔ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ۔ اَللّٰهُمَّ اَنْصُرْ مَنْ
 نَصَرَ دِينَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ۔ رَبَّنَا يَا مَوْلَانَا وَاجْعَلْنَا مِنْهُمْ۔
 وَاجْعَلْ مَنْ خَلَّلَ دِينَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ۔ رَبَّنَا يَا مَوْلَانَا وَلَا
 تَجْعَلْنَا مِنْهُمْ۔ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ۔ عِبَادَ اللَّهِ
 رَحِمَكُمُ اللَّهُ۔ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ
 الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ۔ وَلَذِكْرُ اللَّهِ تَعَالَى أَعْلَى وَأَوَّلَى
 وَأَعَزُّ وَأَجَلُّ وَأَتَمُّ وَأَهْمُّ وَأَعْظَمُّ وَأَكْبَرُ

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الْحَمْدُ لِلَّهِ حَمْدَ الشَّاكِرِينَ الْحَمْدُ لِلَّهِ قَبْلَ كُلِّ شَيْءٍ الْحَمْدُ لِلَّهِ بَعْدَ كُلِّ شَيْءٍ وَالْحَمْدُ لِلَّهِ كَمَا
 حَمَدَهُ الْأَنْبِيَاءُ وَالْمُرْسَلُونَ وَالْمَلَائِكَةُ الْمُقَرَّبُونَ وَعِبَادُهُ الصَّالِحُونَ وَخَيْرٌ أَمِّن

كُلِّ ذَلِكَ كَمَا حَمِدَ نَفْسَهُ فِي كِتَابِهِ الْمَكْنُونِ - اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ - وَأَفْضَلُ صَلَوَاتِ اللَّهِ عَلَى خَيْرِ خَلْقِ اللَّهِ وَ قَاسِمِ رِزْقِ اللَّهِ وَ زِينَةِ
 عَرْشِ اللَّهِ نَبِيِّ الْأَنْبِيَاءِ حَبِيبِ رَبِّ الْأَرْضِ وَالسَّمَاءِ الَّذِي كَانَتْ نَبِيًّا وَ آدَمَ بَيْنَ الظُّلُمِ
 وَالنَّارِ - نَبِيِّ الْحَرَمَيْنِ إِمَامِ الْقِبْلَتَيْنِ وَ سَيِّدَتِنَا فِي الدَّارَيْنِ صَاحِبِ قَابِ قَوْسَيْنِ - جَدِّ
 الْحَسَنِ وَ الْحُسَيْنِ - دُرِّ اللَّهِ الْمَكْنُونِ - سِرِّ اللَّهِ الْمَخْرُوبِ - عَالِمِ مَا كَانَتْ وَ مَا
 يَكُونُ - سَيِّدِ الْمُرْسَلِينَ خَاتَمِ النَّبِيِّينَ - مَعْدِنِ أَنْوَارِ اللَّهِ وَ مَخْرَبِ أَسْرَارِ اللَّهِ -
 نَبِيِّنَا وَ حَبِيبِنَا وَ مَوْلَانَا وَ سَلْبَانَا وَ مَاوْنَا مُحَمَّدٍ رَسُولِ رَبِّ الْعَالَمِينَ وَ عَلَى إِلِهِ الطَّيِّبِينَ وَ
 أَصْحَابِهِ الظَّاهِرِينَ وَ عَلَيْنَا مَعَهُمْ يَا أَرْحَمَ الرَّاحِمِينَ - اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ - وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا
 أَحَدًا - لِلدُّنُوبِ عَفَاً وَ لِلْعُيُوبِ سِتَّارًا وَ أَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ -
 أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ كَفَى بِاللَّهِ شَهِيدًا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا
 إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ - أَمَّا بَعْدُ فَيَا أَيُّهَا الْمُؤْمِنُونَ رَحِمْنَا وَ
 رَحِمَكُمُ اللَّهُ اعْلَمُوا أَنَّ يَوْمَكُمْ هَذَا يَوْمٌ عَظِيمٌ - قَالَ شَفِيعُ الْمُذْنِبِينَ رَسُولُ رَبِّ
 الْعَالَمِينَ - مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَ سَلَّمَ مَا عَمِلَ ابْنُ آدَمَ مِنْ عَمَلٍ يَوْمَ النَّحْرِ
 أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ وَ إِنَّهُ لَيَاتِي يَوْمَ الْقِيَمَةِ بِقُرُوبِهَا وَ أَشْعَارِهَا وَ أَظْلَافِهَا وَ
 إِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ تَعَالَى بِمَا كَانَتْ قَبْلَ أَنْ يَنْقَعَ بِالْأَرْضِ فَطَيَّبُوا بِهَا أَنْفُسًا - اللَّهُ
 أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ - أَلَا وَ إِنَّ نَبِيَّكُمْ صَلَّى اللَّهُ
 تَعَالَى عَلَيْهِ وَ سَلَّمَ قَدْ أَوْجَبَ عَلَى كُلِّ مَنْ يَمْلِكُ النَّصَابَ فَاضِلًا عَنْ حَوَائِجِهِ الْأُصْلِيَّةِ فِي
 هَذَا الْيَوْمِ أَنْ يَنْسَحَرَ الْأُصْحِيَّةَ وَ وَقْتُهَا بَعْدَ صَلَاةِ الْعِيدِ الْأُصْلِيِّ لِلْبَلَدِيِّ وَ لِلْأَعْرَابِيِّ
 بَعْدَ مَطْلُوعِ فَجْرِ هَذَا الْيَوْمِ فَحَسِّنُوا الْأُصْحِيَّةَ وَ لَا تَذْجُوا عَرْجَاءَ وَ لَا عَوْرَاءَ وَ
 لَا عَجَفَاءَ وَ لَا مَقْطُوعَةَ الْأُذُنِ وَ لَوْ بِوَاحِدَةٍ فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَ سَلَّمَ

قَالَ حَسِّنُوا صَحَابِيَّكُمْ فَإِنَّهَا عَلَى الصِّرَاطِ مَطَايِكُمْ فَحَسِّنْ كُلِّ وَاحِدٍ مِنْكُمْ شَأْنَهُ سِوَاهُ
 كَأَنْتَ ذَكَرًا أَوْ أُنْثَى أَوْ سُبُعُ الْبَقَرَاتِ أَوْ الْإِبِلِ وَكَثِّرُوا عَقِيبَ الصَّلَاةِ الْمَفْرُوضَةِ مِنْ
 فَجْرِ الْعَرْفَةِ إِلَى عَصْرِ أَيَّامِ التَّشْرِيقِ - اَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - وَإِذَا يَرْفَعُ
 إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ - اللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ - أَمَّا بَعْدُ فَيَا أَيُّهَا الْمُؤْمِنُونَ
 رَحِمَنَا وَ رَحِمَكُمْ اللَّهُ تَعَالَى أَوْصِيَكُمْ وَ نَفْسِي بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ فِي السِّرِّ وَ الْإِعْلَانِ
 يَا أَيُّهَا التَّقْوَى سَنَامُ ذَرَى الْإِيمَانِ - وَادْكُرُوا اللَّهَ عِنْدَ كُلِّ شَجَرٍ وَ حَجَرٍ -
 وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ - وَ أَنَّ اللَّهَ لَيْسَ بِعَافِيٍّ عَمَّا تَعْمَلُونَ -
 وَاقْتَفُوا آثارَ سُنَنِ سَيِّدِ الْمُرْسَلِينَ - صَلَوَاتُ اللَّهِ تَعَالَى وَ سَلَامُهُ عَلَيْهِ وَ عَلَيْهِمْ أَجْمَعِينَ -
 يَا أَيُّهَا السُّنَنُ هِيَ الْأَنْوَارُ - وَزَيِّنُوا قُلُوبَكُمْ بِحُبِّ هَذَا النَّبِيِّ الْكَرِيمِ عَلَيْهِ وَ عَلَى آلِهِ
 أَفْضَلُ الصَّلَاةِ وَ التَّسْلِيمِ - يَا أَيُّهَا الْحُبُّ هُوَ الْإِيمَانُ كُلُّهُ - إِلَّا لَا إِيمَانَ لِمَنْ لَا مَحَبَّةَ
 لَهُ - إِلَّا لَا إِيمَانَ لِمَنْ لَا مَحَبَّةَ لَهُ - إِلَّا لَا إِيمَانَ لِمَنْ لَا مَحَبَّةَ لَهُ - رَزَقَنَا اللَّهُ تَعَالَى وَ
 إِيَّاكُمْ حُبَّ حَبِيبِهِ هَذَا النَّبِيِّ الْكَرِيمِ - عَلَيْهِ وَ عَلَى آلِهِ أَكْرَمُ الصَّلَاةِ وَ التَّسْلِيمِ - كَمَا يُحِبُّ
 رَبُّنَا وَ يَرْضَى وَ اسْتَعْمَلْنَا وَ إِيَّاكُمْ بِسُنَّتِهِ وَ حَيَاتِنَا وَ إِيَّاكُمْ عَلَى مَحَبَّتِهِ - وَ تَوْفَانَا وَ إِيَّاكُمْ
 عَلَى مِلَّتِهِ - وَ ادْخَلْنَا وَ إِيَّاكُمْ فِي جَنَّتِهِ بِمَنِّهِ وَ كَرَمِهِ وَ رَأْفَتِهِ - إِنَّهُ هُوَ الرَّءُوفُ الرَّحِيمُ -
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ تَعَالَى
 عَلَيْهِ وَ سَلَّمَ أَلَيْسَ لَا يَبْلَى وَ الدُّنْبُ لَا يُنْسَى وَ الدِّيَارُ لَا يَمُوتُ - اَعْمَلْ مَا شِئْتَ كَمَا
 تَدِينُ تُدَارُ - اَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَ
 مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ - اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ
 الْحَمْدُ - بَارَكَ اللَّهُ لَنَا وَ لَكُمْ فِي الْقُرْآنِ الْعَظِيمِ - وَ نَفَعَنَا وَ إِيَّاكُمْ

بِالْأَيَّاتِ وَالذِّكْرِ الْحَكِيمِ - إِنَّهُ تَعَالَى مُلْكٌ كَرِيمٌ جَوَادٌ بَرُّ رُءُوفٌ رَحِيمٌ - اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ -

Q What actions are Mustahab to be performed on the day of Eid-ul-Fitr?

A The following actions are Mustahab to carry out on Eid-ul-Fitr:

- To shave the hair;
- To trim the nails;
- To perform Ghusl;
- To use a Miswaak;
- To wear nice clothes;
- To apply fragrance;
- To perform the Morning Salaah in the local Masjid;
- To travel to the Eid-Gah early morning;
- To offer the Sadqa-e-Fitr before the Salaah;
- To walk to the Eid-Gah;
- To return home using a different route;
- To eat an odd number of dates before going for Eid Salaah and in the absence of dates, to eat any sweet food;
- To express joy and happiness;
- To congratulate one another;
- To give money to charity;
- To travel to the Eid-Gah with dignity and peace, keeping the sight lowered.

Q Are the rulings for Eid-ul-Adhaa the same as Eid-ul-Fitr or do they differ?

A The rulings for Eid-ul-Adhaa are the same as Eid-ul-Fitr apart from a few differences which are as follows:

- It is Mustahab not to eat anything before the Eid-ul-Adhaa Salaah even though one is not intending to perform Qurbani. If something was eaten, then there is no harm;
- One the day of Eid-ul-Adha one should go to the Eid-gah reciting the Takbeer in a raised voice;
- If one is to perform Qurbani, then it is Mustahab that he does not shave or trim his hair and nails for the first ten days of Dhul-Hijjah;

To recite the Takbeer aloud once after the Fard Jamaa'at of every Salaah starting from the Fajr of the 9th Dhul-Hijjah to the Asr of the 13th is Wajib and to repeat it three times is more virtuous. This Takbeer is known as Takbeer-e-Tashreeq which is as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

"Allah is the Greatest, Allah is the Greatest and there is no God except Allah. Allah is the Greatest, Allah is the Greatest and all praise is for Allah."

Discourse on Qurbani (Sacrificing)

Q Upon whom is the Qurbani Wajib?

A Qurbani is Wajib upon every Malik-e-Nisaab.

Q Who is a Malik-e-Nisaab?

A A Malik-e-Nisaab is that individual who has in his possession wealth of more than 52.5 Tola¹ silver or 7.5 Tola gold, whether his wealth comprises of trade goods or personal goods and whether he has enough money which is equivalent to the above amount, excluding wealth or money which is required for basic living costs.

Q Does a Malik-e-Nisaab have to perform the Qurbani once during his lifetime or every year?

A If he is a Malik-e-Nisaab every year, then it is Wajib upon him to perform the Qurbani every year. If he wishes to perform the Qurbani on behalf of another person as well as his own self, then he has to arrange for another Qurbani for the other person.

Q What is the method of performing the Qurbani?

¹ One Tola is equal to 11.67 grams. 1 gram of silver and gold is approximately 32p and £20 respectively.

A The animal should be laid on its left side such that the face is towards the Qibla. The person intending to sacrifice the animal should hold a sharp knife and place the right foot on its side reciting the following:

اِنِّى وَجَّهْتُ وَجْهِيَ لِلَّذِى فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ
اِنَّ صَلَاتِىْ وَنُسُكِىْ وَمَحْيَاىَ وَمَمَاتِىْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَا شَرِيْكَ لَهٗ وَبِذٰلِكَ
اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ۔ اَللّٰهُمَّ مِنْكَ وَلَكَ بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

"I have turned my face towards Him Who has created the heavens and the earth, belonging to Him only and I am not of the polytheists. Indeed my Salaah, sacrifice and my living and dying is all for Allah, Who is the Lord of the worlds and has no partner. I have been ordered for this and I am amongst the Muslims. O Allah this sacrifice is due to You and it is for You. Allah in the name of, Allah is the Greatest."

He should slaughter the animal and thereafter recite the following:



اَللّٰهُمَّ تَقَبَّلْ مِنِّىْ كَمَا تَقَبَّلْتَ مِنْ حَبِيْبِكَ اِبْرٰهِيْمَ عَلَيْهِ الصَّلٰةُ وَالسَّلَامُ وَ
حَبِيْبِكَ مُحَمَّدٍ ﷺ

"O Allah! Accept this sacrifice of mine in the same way You accepted the sacrifices of Your friend Ibrahim ؑ and Your beloved Muhammad ﷺ."

If a person wishes to perform the Qurbani on behalf of another person then he should recite 'Min...' and the name of the person instead of 'Minni'.

Q What is the ruling for a person who is Malik-e-Nisaab but did not perform the Qurbani for some reason and the days of performing the Qurbani passed?

A It is Wajib upon him to donate money in charity equivalent in value to the price of a goat.

Q Is one allowed to use the skin of a slaughtered animal?

A A person is allowed to use the skin of a slaughtered animal to make, for example, a prayer mat or a water bag etc. However, it is better that he donates it to the Masjid, a Madrasah or gives it to a poor person.

Q Is a person allowed to donate the skin from a slaughtered animal to the Masjid?

A Yes, it is allowed. It is also allowed to donate the money attained by selling the skin. However, if one made the intention to sell the skin for his own gain, then he is not allowed to donate that money to the Masjid.

Discourse on Aqeeqah

Q What is Aqeeqah?

A An animal which is sacrificed on expressing gratitude and thanks upon the birth of a child is known as Aqeeqah.

Q Which animals are allowed to be sacrificed for the Aqeeqah?

A The animals which are allowed to be sacrificed for the Qurbani are also allowed to be sacrificed for the Aqeeqah.

Q Should different animals be sacrificed depending on whether a boy or a girl is born?

A It is better to sacrifice two male goats for a boy and a female goat for a girl. If female goats are sacrificed for a boy and a male goat for a girl, then there is no harm. If one has limited wealth, then he is allowed to sacrifice just one goat for the boy. If a large animal is sacrificed, then it is sufficient to assign two parts of it for a boy and one for a girl.

Q Some people have the belief that the parents and the grandparents of the child cannot eat the meat of the sacrificed animal. Is this true?

A This is incorrect. Everyone is allowed to eat this meat.

Q What is the Dua recited for the Aqeeqah of a boy?

A The following Dua should be recited:

اللَّهُمَّ هَذِهِ عَقِيقَةُ ابْنِي (فُلَانٍ) دُمُّهَا بِدَمِهِ وَلَحْمُهَا بِلَحْمِهِ وَشَحْمُهَا بِشَحْمِهِ
وَعَظْمُهَا بِعَظْمِهِ وَجِلْدُهَا بِجِلْدِهِ وَشَعْرُهَا بِشَعْرِهِ اللَّهُمَّ اجْعَلْهَا فِدَاءً لِابْنِي فُلَانٍ
مِنَ النَّارِ وَتَقَبَّلْهَا مِنْهُ كَمَا تَقَبَّلْتَهَا مِنْ نَبِيِّكَ الْمُصْطَفَى وَحَبِيبِكَ الْمُجْتَبَى عَلَيْهِ
التَّحِيَّةُ وَالسَّلَامُ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ
لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ - اللَّهُمَّ مِثْلَكَ وَلَكَ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

(Instead of 'Fulaan', the name of the child should be mentioned and if the Aqeeqah is for somebody else's child, then the name of the child and the father should be recited instead of 'Ibnee fulaan')

"O Allah! This Aqeeqah is of my son (mention name here). This meat is instead of his meat, this blood is instead of his blood and these bones are instead of his bones. Oh Allah. May this sacrifice be a means of his liberation from the fire of hell and accept this from him in the same way you accepted the sacrifice of Your beloved Prophet Mohammed ﷺ. Indeed my Salaah, worship and my living and dying is all for Allah, who is the Lord of the worlds and has no partner. I have been ordered for this and I am amongst the Muslims. O Allah this sacrifice is due to You and it is for You. Allah in the name of, Allah is the Greatest."

Q What is the Dua recited for the Aqeeqah of a girl?

A The following Dua should be recited:

اَللّٰهُمَّ هَذِهِ عَقِيْقَةُ بِنْتِيْ (فُلَانَةٍ) دُمُّهَا بِدَمِهَا وَ لَحْمُهَا بِلَحْمِهَا وَ شَحْمُهَا بِشَحْمِهَا
وَعَظْمُهَا بِعَظْمِهَا وَ جِلْدُهَا بِجِلْدِهَا وَ شَعْرُهَا بِشَعْرِهَا اَللّٰهُمَّ اجْعَلْهَا فِدَاءً لِّبِنْتِيْ
(فُلَانَةٍ) مِنَ النَّارِ وَ تَقَبَّلْهَا مِنْهَا كَمَا تَقَبَّلْتَهَا مِنْ نَبِيِّكَ الْمُصْطَفٰى وَ حَبِيْبِكَ
الْمُجْتَبٰى عَلَيْهِ السَّلَامُ وَ الثَّنَاءُ اِنَّ صَلَاتِيْ وَ نُسُكِيْ وَ مَحْيَايَ وَ مَمَاتِيْ لِلّٰهِ رَبِّ
الْعٰلَمِيْنَ لَا شَرِيْكَ لَهُ وَ بِذٰلِكَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ۔ اَللّٰهُمَّ مِنْكَ وَلَكَ
بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

(Instead of 'Fulaanatin', the name of the child should be mentioned and if the Aqeeqah is for somebody else's child, then the name of the child and the father should be recited instead of 'Bintee fulaanatin')

"O Allah! This Aqeeqah is of my daughter Fulaan. This meat is instead of her meat, this blood is instead of her blood and these bones are instead of her bones. Oh Allah. May this sacrifice be a means of her liberation from the fire of hell and accept this from her in the same way you accepted the sacrifice of Your beloved Prophet Mohammed ﷺ. Indeed my Salaah, worship and my living and dying is all for Allah, who is the Lord of the worlds and has no partner. I have been ordered for this and I am amongst the Muslims. O Allah this sacrifice is due to You and it is for You. Allah in the name of, Allah is the Greatest."

Q Will the Aqeeqah be valid if this Dua is not recited?

A If this Dua was not recited but the animal was slaughtered with the intention of Aqeeqah and the recitation of 'Bismillaahi Allaahu Akbar', then it will be still valid.

Discourse on Janazah Salaah (Funeral Prayer)

Q Is the Janazah Salaah Fard or Wajib?

A The Janazah Salaah is Fard-e-Kifayah, meaning that even if one person performed it then the obligation shall be lifted from

everyone else. However, if no one performed it even after being made aware then all shall be sinful.

Q How many actions are Fard in the Janazah Salaah?

A There are two Fard actions.

1. To say *Allahu Akbar* four times;
2. Qayaam, meaning to stand.

Q How many actions are Sunnah in the Janazah Salaah?

A There are three actions that are Sunnat-e-Mu'akkadah.

1. To praise Allah Ta'ala;
2. To send Durood upon the Prophet ﷺ;
3. To pray for the deceased.

Q What is the method of performing the Janazah Salaah?

A Firstly, one should make the intention, "I have made the intention to perform the Janazah Salaah with the four Takbeer for the sake of Allah and a supplication for the deceased (the Muqtadi should also say 'behind this Imam') facing towards Qibla". He should raise the hands saying '*Allaahu Akbar*' and fold them below the navel. Then he should recite the following Thanaa:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ
عِزُّكَ

"Glory be to you O Allah and all praise. Blessed is Your Name and exalted is Your Majesty. Exalted is Your praise and there is none worthy of worship except You."

Next without raising hands, one should say '*Allaahu Akbar*' and recite Durood-e-Ibrahim which is usually prayed in the five daily Salaah. Without raising the hands, he should then say '*Allaahu Akbar*' and recite the following if the deceased was mature:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِدِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأَنْثَنَا
اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّْا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّْا فَتَوَفَّهُ عَلَى الْإِيمَانِ

"O Allah! Forgive the living and the dead, the present and the absent, the young and old, every man and woman. O Allah! Whoever You keep alive, guide them to live according to the teachings of Islam and whoever You cause to die, let them die in the state of Imaan."

Next, one should say 'Allaahu Akbar' without raising the hands and perform Salaam in both directions, releasing the hands at the same time. If the deceased was a young boy, then the following Dua should be recited:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا آجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا

"O Allah! Let him forerun us to make arrangement for us in the Hereafter and make him an intercessor and the one whose intercession is sure to be accepted."

If the deceased was a young girl, then the following Dua should be recited:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا آجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً

"O Allah! Let her forerun us to make arrangement for us in the Hereafter and make her an intercessor and the one whose intercession is sure to be accepted."

Q What is the ruling to perform the Janazah Salaah after the Fajr or Asr Salaah?

A . It is allowed. It is a general misconception amongst the common public who believe it is not allowed.

Q Is it Makrooh to perform the Janazah Salaah during sunrise, sunset and midday?

A If the funeral was brought at these times, then it should be performed immediately and there is no harm. It is Makrooh only when the funeral was present and the Salaah was delayed to such an extent that the Makrooh time commenced.

Discourse on Zakaah (Alms-giving)

Q Is Zakaah Fard or Wajib?

A Zakaah is Fard. The person who denies its obligation is a Kaafir, the one who misses it is a transgressor and the one who delays it is a sinner and his testimony is not valid.

Q What are the conditions of Zakaah becoming Fard upon a person?

A There are a few conditions:

- The person must be Muslim;
- To be sane;
- To be mature;
- To be a complete possessor of wealth enough for one to be classed as a Malik-e-Nisab;
- The wealth must exclude basic living expenses and debts;
- The wealth must comprise of trade goods, silver or gold;
- A full year to have passed upon the wealth.

Q What quantity of gold and silver is required to become a Malik-e-Nisaab and how much Zakaah is payable from these two items?

A The quantity for gold is 7.5 Tola and 52.5 Tola for silver, of which 2.5% is Fard to be given as Zakaah. It is also allowed to convert the amount of gold or silver into the equivalent value in money and offer this money as Zakaah.

Q Is Zakaah Wajib on jewellery made of gold and silver?

A Yes. Zakaah is Wajib on jewellery made of gold and silver.

Q What is the Nisab threshold (minimum amount) for trade goods?

- A** The trade goods must be valuated and if they amount to more than the Nisab threshold for gold or silver, then Zakaah must be given from this amount.
- Q** How much money should one possess in order for Zakaah to become Wajib?
- A** If a person does not have gold or silver nor any trade goods but has enough money to the required amount of gold or silver which equals the Nisab threshold, then it is Wajib to give Zakaah on that money.
- Q** Is Zakaah Fard upon a person who possesses gold or silver but is less than the required amount for the Nisab threshold, or a person who does not have any trade goods or money?
- A** Zakaah will only become Fard if he was to convert the silver into gold or gold to silver and it meets the required amount, otherwise not.
- Q** What is meant by basic living expenses?
- A** Basic living expenses are those items which are essential for a person to survive such as clothing in warm/cold seasons, food, work tools, house utensils, transportation etc. Zakaah is not Wajib upon these.
- Q** What is meant by the wealth being free from debts?
- A** This means that the Malik-e-Nisaab must not owe any money to creditors. If he was to pay off his debts reducing his wealth to such a degree that he does not remain a Malik-e-Nisaab, then Zakaah will not be Wajib upon him.
- Q** What is meant by possessing the wealth for a whole year?
- A** This means that when the wealth meets the required amount after taking out basic living costs, then the year has commenced on that particular day. On reaching the same day the following year, if he has enough wealth which meets the requirement for Zakaah, then he shall pay Zakaah. If, during the year there was a reduction in wealth, then this shall not be taken into account.

Discourse on Ushr (One-tenth)

Q Upon which harvest is Ushr Wajib?

A Ushr is Wajib upon wheat, barley, corn, millet, rice, all types of grain and linseed, safflower, almonds, all types of fruit, cotton, flowers, sugarcane, watermelons and melons, cucumbers, aubergines and all types of vegetables. This ruling applies regardless of the output.

Q In what instances does giving a tenth or a twentieth become Wajib?

A A tenth is payable upon all those things that grow due to rain or the nutrients found in the ground. A twentieth is payable upon crops which are irrigated using machinery or are manually watered.

Q Is the tenth or the twentieth payable after taking out the expenses of the machinery or wages given to workers from the harvest?

A No. In fact, the tenth or the twentieth is Wajib upon the full harvest.

Q Some of the harvest is given to the government as tax. Will this be deducted from the Ushr which is to be given upon the entire harvest?

A It shall not be deducted.

Q Upon whom shall Ushr be Wajib if the land is owned in partnership?

A Ushr shall be Wajib for both individuals.

Who should the Zakaah be given to?

Q Who is entitled to the wealth of Zakaah and Ushr?

A They are the following:

- A poor person (Faqeer), meaning he who has some wealth but not enough to become a Malik-e-Nisaab;

- A destitute (Miskeen), meaning he who does not even have food to eat nor clothes to wear;
- A person who is in a debt and he has not got enough wealth equal to the required amount to pay off these debts;
- A Musafir whose wealth runs out whilst travelling. It is allowed to give only that amount of Zakaah which shall suffice for his return journey.

Q Who is not entitled to the wealth of Zakaah?

A The following are not entitled:

- A person who is a Malik-e-Nisaab;
- People from the tribe of Banu Hashim which includes the descendants of Hazrat Ali, Hazrat Ja'far, Hazrat Aqeel, Hazrat Abbas and Harith bin Abdul Muttalib ؓ. It is not permissible to give Zakaah to these people;
- Direct family which includes one's mother, father, grandparents, children, grandchildren etc;
- A woman is not allowed to give Zakaah to her husband and a man is not allowed give it to his wife even if a divorce has been given and the woman is completing her Iddat (waiting period);
- The children of a wealthy person who have reached the age of puberty. Similarly, the children of a wealthy person who have reached the age of puberty but are not Malik-e-Nisaab;
- Wahhaabi, any other corrupt sects and a Kaafir.

Q Is it allowed to give the wealth of Zakaah to a Sayyid?

A It is not allowed to give the wealth of Zakaah to a Sayyid as they are from the family of Banu Hashim.

Q Is it allowed to give the money from Zakaah to the Masjid?

A It is not allowed to donate the money from Zakaah to the Masjid, for the construction of a Madrasah, to shroud the deceased or to dig a well etc. If a person donates this money for the above reasons then the Zakaah shall not be fulfilled.

- Q** If a person has a debtor who is poor, then will the Zakaah be accepted if the debt is forgiven?
- A** Zakaah will not be fulfilled by forgiving the debt. However, if the money from Zakaah is given to the poor and the poor returns it to pay back the debt, then it will be accepted.
- Q** Some people regard themselves as 'inherently poor' (they presume themselves to be poor from their family generations), is the wealth of Zakaah or Ushr allowed to be given to such people?
- A** If they are Malik-e-Nisaab, then one is not allowed to give them the wealth of Zakaah or Ushr.
- Q** Who is more virtuous to be given Zakaah?
- A** It is most virtuous to give Zakaah and Sadqah to one's brothers, sisters, then their children, one's uncles, aunties, then their children, then his other relatives, then one's neighbours, then his work colleagues and then the people of his village. It is also a merit to give money to a student who is learning the knowledge of the religion with the condition that these people are not Malik-e-Nisaab.

Discourse on Sadaqa-e-Fitr

- Q** Who is Sadaqa-e-Fitr Wajib upon?
- A** It is Wajib upon each and every Malik-e-Nisaab to give Sadaqah on his behalf and on the behalf of his children on the day of Eid-ul-Fitr.
- Q** What is the amount given as Sadaqa-e-Fitr?
- A** The amount is half a Saa' of wheat or its flour. Alternatively, he can give one Saa' of dates, sultanas, barley or its flour. If a person wishes to give something besides the four items mentioned before, such as rice, millet, grain or clothes etc. then it is important to take the value of these items into consideration, meaning it is necessary for that item to be equivalent in value of half a Sa' of wheat or one Sa' of barley.

Q What is the quantity of a Saa'?

A In-depth research has shown that the weight of a Saa' equates to the weight of 351 Rupees and half a Saa' equates to the weight of 175 Rupees.

Q What is the quantity of a Saa' in today's measurement?

A One Saa' is approximately 4.94 Kilograms and half a Saa' is 2.47 Kilograms.

Q Is it allowed for a person to offer the value of wheat or barley in money instead?

A It is more virtuous to give the monetary value of wheat and barley instead.

Q Who is entitled to receive Sadaqa-e-Fitr?

A Whoever is entitled to Zakaah is also eligible for Sadaqa-e-Fitr. Similarly, those who are not entitled to Zakaah are not eligible for Sadaqa-e-Fitr.



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Discourse on Fasting

Q What is fasting?

A Fasting can be defined to abstain from food, drink and sexual intercourse with an intention from the break of dawn until sunset.

Q Upon whom are the fasts of Ramadan Fard?

A The fasts of Ramadan are Fard upon every Muslim, sane, mature male and female. The person who rejects this obligation is regarded as a Kaafir and he who misses the fasts without a valid reason is a sinner, transgressor and his testimony will not be valid. When a child reaches the age of ten, then he should be asked to keep fasts and if he refuses then he should be forced.

Q In which circumstances is it permissible not to keep fasts?

A These are the following:

- To travel for more than three days. However, if there is no difficulty then it is more virtuous to keep the fast;
- A pregnant woman and a breastfeeding woman who have a true and certain fear for their health or the health of their baby;
- An ill person who has near-to-certain fear that his illness will increase or it will take him longer to get better or the true fear of a healthy person becoming ill then he is allowed to miss the fast for that day;
- An old and frail person who has no energy whatsoever to keep the fast nor is there any hope in the future for him regaining sufficient energy to be able to keep the fasts;
- To keep a fast during menstruation and post-natal bleeding is not allowed.

Q Is it Fard upon the aforementioned people to perform the Qaza of the missed fasts?

A Yes. It is Fard to keep the Qaza of the missed fasts once the problem has passed. If an old person can fast during the winter months, then he should, otherwise he should feed a poor person two meals a day for each fast. Alternatively, he should give the value of Sadaqa-e-Fitr for each fast to a poor person.

Q Is it allowed for those people upon whom fasting is excused to eat openly?

A No. It is not permissible for these people to eat or drink openly.

Q What is the ruling for a person who openly eats or drinks during the month of Ramadan without any valid Shar'ee reason?

A If he resides in a country ruled by an Islamic ruler, then he should be killed. Where there is no Islamic rule, then all the Muslims should boycott such a person.

Q How should one make the intention for fasting?

A Intention is made in the heart. However, to say with the tongue is Mustahab. If one wishes to make the intention at night, then he should say:

نَوَيْتُ أَنْ أَصُومَ عَدَا لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

"I have intended to fast tomorrow for the sake of Allah Ta'ala from the Fard fasts of Ramadan."

Q What Dua should be recited when making the intention in the morning to fast?

A The following Dua should be recited:

نَوَيْتُ أَنْ أَصُومَ هَذَا الْيَوْمَ لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

"I have intended to fast today for the sake of Allah Ta'ala from the Fard fasts of Ramadan."

Q What Dua should be recited when breaking the fast?

A The following Dua should be recited:

اَللّٰهُمَّ لَكَ صُمْتُ وَبِكَ اَمْتُ وَ عَلَيكَ تَوَكَّلْتُ وَ عَلَى رِزْقِكَ افْطَرْتُ فَاعْفِرْ لِي مَا
قَدَّمْتُ وَمَا اَخَّرْتُ

"O Allah, for You have I fasted and upon You have I brought faith, and upon You do I put my trust, and with Your sustenance have I broken my fast. Thus, forgive me for whatever (sins) I have done in the past and whatever I may do in the future."

Discourse on those actions which invalidate or do not invalidate a Fast

Q What things invalidate a fast?

A The following things invalidate a fast:

- To eat or drink purposely;
- To smoke Huqqa (Shisha), Biri (Cigar), Cigarette etc and to consume a Paan, or chew tobacco knowingly;

- If water travelled down the throat when gargling or reached the brain whilst cleaning the nose knowingly;
- To intentionally place oil in the ears or to put medicine in the nose such that it reached the brain;
- To vomit a mouthful intentionally. If it is not a mouthful then it will not invalidate the fast. If it came unintentionally and was not a mouthful the fast will not become invalid. If it was a mouthful then it will only invalidate the fast if it was swallowed back.

Q What things do not invalidate a fast?

A The following things do not invalidate a fast:

- To eat or drink forgetfully;
- To apply oil or Surma;
- If a fly, smoke or the dust of milled flour etc reach the throat through unconventional means;
- If a person rinsed his mouth and some wetness remained inside and he consumed it with saliva, or water reached the inside of the ears, or mucus reaches the mouth and he consumed it regardless of the amount;
- To experience a wet dream or to backbite, even though the latter is a major sin;
- To wake up in the morning in the state of impurity even if a person remains in this state throughout the day. However, to remain in this state deliberately and not to perform Ghusl leading to the Salaah becoming Qaza is Haraam and a sin.

The Makrooh actions of Fasting

Q What actions make fast Makrooh?

A A fast becomes Makrooh by lying, backbiting, slandering, swearing, shameless talking or to inflict pain upon anyone.

Q Is it Makrooh to rinse the mouth using a mouthful of water?

A Yes, it is Makrooh for a person who is fasting to rinse the mouth using a mouthful of water.

Q Is it Makrooh to smell perfume, to apply oil or Surma (Kohl) whilst in the state of fasting?

A No. It is not Makrooh to smell perfume, apply oil or Surma in the state of fasting. However, for males to apply Surma in order to look attractive is not allowed and hence it is even more disapproved if he applies it during fasting.

Q Is it Makrooh to use a Miswaak in the state of fasting?

A No. It is not Makrooh to use the Miswaak. In fact, to use the Miswaak is a Sunnah when fasting, in the same way as it is Sunnah for any other days, regardless of whether the Miswaak is wet or dry or whether it is used before or after midday or any other time during the day.

Discourse on Nikah (Marriage)

Q What is the importance of Nikah?

A Whosoever has the capability of supporting the family financially and he is certain that he will indulge himself in sin if he does not, then it is Fard upon that person to marry. If he is not certain but has the fear of indulging in sin then to marry is Wajib. If one is not overcome by his sexual desires then it is Sunnat-e-Mu'akkadah to marry. It is Makrooh for a person to marry if he fears he shall not be able to bear the financial expenses or he shall not fulfil the obligations after marriage. If he is certain that the aforementioned things may occur, then it is Haraam for him to marry.

Q To which women is it Haraam to marry?

A It is Haraam to marry one's mother, daughter, sister, aunt, niece, wet-nurse, milk-sister, mother-in-law, step-daughter, daughter-in-law, to marry two sisters, women who are already married, non-believer, apostate or a Wahhaabi woman.

Q How should the Nikah be performed for an immature boy and girl?

A If they have not reached the age of maturity, then permission should be taken from the next of kin (*wali*).

Q Who has the right to be the next of kin?

A The following people have the right to be the next of kin in order of importance:

1. If the woman is mentally ill and has a son, then her son has the right to be the next of kin then her grandson and then her great grandson and so forth;
2. If the son is not present or the person who is to be married is immature then the father will be the next of kin;
3. If the father is not present then the grandfather will be the next of kin then the great-grandfather and so forth;
4. Then one's real brother;
5. Then one's step brother;
6. Then the son of one's brother;
7. Then the son of one's step brother;
8. Then one's uncle;
9. Then one's step uncle;
10. Then the son of one's uncle;
11. Then the son of one's step uncle;
12. Then one's father's real uncle;
13. then the father's step-uncle;
14. then the father's real uncle's son;
15. then the father's step-uncle's son.

To summarise, the closest male relative will become the next of kin. If none of the above are present, then the mother becomes the next of kin, then the paternal grandmother, followed by the maternal grandmother, then the daughter, then the grand-daughter and so forth. Then the maternal grandfather.

The Method of Performing the Nikah

Q What is the method of performing the Nikah?

A If the bride is mature, then it is better that the person performing the Nikah takes direct permission from her,

otherwise from her next of kin and proceed to the venue in which the ceremony is to be taken place. The bridegroom should be told to repeat the five Kalimah and Iman-e-Mujmal and Mufasssal, thereafter stand and deliver the Khutbah. It is also permissible to sit and deliver the Khutbah. The person performing the Nikah should then turn towards the bridegroom and say, "I, the representative of so and so daughter of so and so (For example, Hindah daughter of Zaid) have given her into your Nikah in exchange of the specified dowry. Have you accepted?" If the groom accepts, the person performing the ceremony should make a Dua for mutual love, harmony and protection for both the bride and the bridegroom.

The Khutbah of Nikah

الْحَمْدُ لِلّٰهِ تَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللّٰهِ مِنْ شُرُورِ
 أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ. وَنَشْهَدُ
 أَنْ لَا إِلَهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَعُوذُ
 بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللّٰهِ الرَّحْمَنِ الرَّحِيمِ. يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي
 خَلَقَكُمْ مِنْ أَنْفُسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً. وَاتَّقُوا
 اللّٰهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ. إِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيبًا. يَا أَيُّهَا الَّذِينَ آمَنُوا
 اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللّٰهَ وَقُولُوا
 قَوْلًا سَدِيدًا يُضْلِمَ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللّٰهَ وَرَسُولَهُ فَقَدْ فَازَ
 فَوْزًا عَظِيمًا. عَنِ النَّبِيِّ صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَسَلَّمَ النَّكِاحُ مِنْ سُنَّتِي فَمَنْ رَغِبَ عَنْ سُنَّتِي
 فَلَيْسَ مِنِّي. صَدَقَ اللّٰهُ وَصَدَقَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا.

Discourse on Divorce

Q What is divorce?

A A woman becomes bound by the obligations of her husband after Nikah. The termination of these obligations is known as divorce.

Q What is the ruling for giving divorce?

A To give a divorce is permissible. However, to give it without a valid reason in the light of Shariat is strictly prohibited. If a reason is present, then it is Mubaah. Moreover, if the woman is causing distress to her husband or others and does not perform Salaah, then it is Mustahab to give her a divorce. If the husband is impotent or he is under the influence of witchcraft such that he cannot have intercourse and no cure can be found for him, then it is Wajib to give a divorce, otherwise, he shall be sinful.

Q What is the most preferred method of giving a divorce?

A The first divorce (Talaq-e-Raj'ee) should be given if the couple have not had sexual intercourse during a period where the woman has not been experiencing a menstruation. He should not go near her for the time it takes for her Iddat to pass. If in the situation of giving Talaq-e-Raj'ee there is fear of causing harm to the woman, then she take a Talaq-e-Ba'in (second divorce). If the husband has had sexual intercourse with the woman, then a third divorce should not be given as this would obligate a Halalah¹, without which both cannot marry again. If the husband has not had sexual intercourse with the woman, then he should not give a divorce with the words, "I have given you three divorces" or "I have given you the worst divorce (Talaq-e-Mugallazah)" as also in this situation, the woman is not allowed to return to her husband in marriage without a Halalah.

¹ A *Halalah* is a process after which a man can re-marry his wife. The method is that after the termination of the Iddat from the first marriage, she marries another man and this man has sexual intercourse with her. After the second husband dies or gives her a complete divorce, the woman shall go through the waiting period and upon the termination of this, can she now marry the first husband.

Discourse on Iddat (Waiting Period)

Q How long is Iddat?

A If a widow is pregnant then her Iddat lasts until the birth of her child. If the widow is not pregnant, then the Iddat is four months and ten days. The Iddat for a woman who has been given a divorce and is pregnant is again until the birth of her child. The Iddat for an old woman above fifty five or an immature girl is three months. The Iddat for a woman who is not pregnant, old or immature is until the end of three menstrual cycles, regardless of whether these three menstrual cycles finish within three months, three years or even more than that.

Note: There is no Iddat for a woman who has been given a divorce but has not had sexual intercourse with her husband or has not been in isolation with him (Khalwah Sahihah).

There is a misconception within the general public that the Iddat is three months and thirteen days. This is baseless and there is no evidence of this in Shariat.

Discourse on Food

- Both hands should be washed until the wrists before and after eating. The Sunnah will not be fulfilled by simply washing one hand or just the fingers.
- One should not wipe the hands after having washed them before eating. However, the hands should be wiped after having washed them after eating since it shall remove the odour and stains of the food from the hands.
- Before commencing to eat, '*Bismillaah*' should be recited. However, if one forgets then on remembering he should recite '*Bismillaahi fi Awwalihi wa Aakhirih*'.
- No object should be placed on the chapatti (bread) and the hands should not be wiped with the chapatti.
- It is against the etiquettes to eat without covering the head.

- The food should be consumed using the right hand and it is the way of the Satan to eat with the left.
- When eating, one should raise the right knee and sit on the left. Alternatively, one should sit on his bottom with his knees raised.
- One should converse whilst eating as to remain silent is the way of the sun worshippers.
- Whilst eating, one should not engage himself in unnecessary talk but virtuous talk.
- One should lick the fingers after finishing and wipe the plate as well.
- Food should be started and also completed by tasting salt as it eliminates many illnesses.
- The following Dua should be recited after finishing:

الْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ

"All praise is for Allah, Who has given us food, quenched our thirst, Who has sufficed us and made us from the Muslims."

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Discourse on Drink

- Water should be drank with the right hand after reciting 'Bismillaah'. To drink with the left hand is the way of Satan.
- It should be drank using three sips.
- On each sip, the glass should be moved from the mouth in order to take a breath.
- A break should be taken in between the first two sips and on the third sip one can drink as much as he wishes.
- Water should never be drank whilst standing. It has been mentioned in a Hadith, that if a person unintentionally drinks water standing, then he should vomit it out.
- Water should not be gulped but rather it should be sipped.
- On finishing, one should recite 'Alhamdulillah'.
- Leftover water in the glass should not be thrown away as it is a means of wastage and a sin.

- It is forbidden to drink directly from the mouth of a water-container and also from a watering can. However, if prior to drinking one sees that there is nothing present in these containers then there is no harm to drink directly from the mouth of such containers.

Discourse on Clothing

- It necessary to wear enough clothing to cover the Satr-e-Aurat.
- Women should never wear thin or tight clothes which expose the skin of the body.
- It is forbidden for women to wear such clothing.
- Men should not wear thin trousers or a Tahband (loincloth) which expose the colour of the skin. If they do not cover the Satr-e-Aurat then it is forbidden to wear such clothing.
- A Dhoti (cloth tied around the waist passing between the legs and fastened behind) should not be worn as it is the practice of the Hindus and the Satr-e-Aurat is not covered as the rear thigh is exposed when walking. It is necessary for Muslims to strictly abstain from such clothing.
- Shorts should never be worn as it is Haraam. However, if it they are worn underneath a Tahband then there is no harm.

Discourse on Beauty and Adornment

- It is Haraam for men to wear gold rings.
- Men are only allowed to wear only one silver ring with a stone. The total weight of the ring should be less than 4.5 Masha¹.
- A man is not allowed to wear more than one ring or a ring with many stones embedded into it.

¹ One Masha is approximately 0.97 grams.

- Women are allowed to wear all types of jewellery. However they are not allowed to wear jewellery made from copper, steel, iron, zinc etc.
- It is allowed for girls to wear jewellery made from gold or silver but it is Haraam for boys. Those who made them wear such items of jewellery shall be sinful.
- To apply Mehndi to the hands and feet of girls is allowed.
- To apply Mehndi to the hands and feet of boys as a means of beautification is forbidden.

Discourse on Sleeping

- Before going to sleep, it is Sunnah to recite Surah Ikhlaas three times, Surah Falaq, Surah Naas and Surah Fatiha once. One shall be safeguarded from all evil and calamities.
- It is also Sunnah to recite the following Dua:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

"O Allah! With the aid of Your name I sleep and awaken."

- It is Mustahab to sleep in the state of Wudu.
- One should sleep on the right hand side, with the right hand underneath the right cheek facing towards the Qibla. After sleeping in that state for a while, one can then sleep on the left side.
- However, one should not sleep on the stomach as it has been mentioned in a Hadith that Allah Ta'ala is not pleased with this action.
- It is not permissible to place one foot upon another if one is lying flat on the back and is wearing a Tahband, or keeping one knee raised as there is a possibility that the Satr-e-Aurat may be exposed.
- It is not permissible to sleep on a roof where there is nothing preventing that person from falling down.
- When a boy reaches the age of ten, he should refrain from sleeping alongside his mother or sisters. Moreover, a boy of

such age should not even sleep alongside other males of a similar age.

- It is Makrooh to sleep during the beginning hours of the day and in between Magrib and Isha.
- In this country (India), one is allowed to sleep facing the feet towards the North and to regard this as impermissible is wrong and baseless.
- On awakening, one should recite:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

"All praise is due to Allah Who granted us life after death and towards Him is the Gathering."

Method of Fatiha

Firstly, one should recite Durood three, five or seven times, followed by the recitation of the four Quls, Surah Fatiha and lastly 'Aleef laam meem' until 'Muflihoon'. At the end, Durood should be recited again three, five or seven times. One should raise the hands in the court of Allah Ta'ala and say, "O Allah! Send the reward of the Durood and the verses of the Qur'an I have recited (if food is present then he should also say '...the reward of this food...') to the Holy Prophet ﷺ. Through his mediation, send the reward to all the Prophets, to the Sahabah (Companions), to the Awliyah and to the righteous Scholars. (If one wishes to send the reward to a specific righteous personality, then the name of that person should be mentioned and one should say...) specifically, send the reward to Hazrat Ghawth-e-Azam Shaykh Abdul Qadir Jilani ؒ and Hazrat Khawaja Gharib Nawaz Ajmeri ؒ. Send the reward to the souls of all the Muslims and the believers. (If one wishes to send the reward to a general individual, then the name of that person should be specifically mentioned and should say...) specifically, send the reward to the soul of my father, mother, grandfather, grandmother. Then, send the reward to all the believing men and women.

أَمِينَ يَا رَبَّ الْعَالَمِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Kalimahs

The first Kalimah 'Tayyibah' (Purity)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

"There is no God but Allah and Muhammad is the Messenger of Allah ﷺ."

The second Kalimah 'Shahaadah' (Witness)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"I testify that there is no God but Allah and He has no partner and I testify that Muhammad is His servant and messenger."

The third Kalimah 'Tamjeed' (Exaltation)

JANNATI KAUN?

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ

الْعَظِيمِ

"Glorified is Allah and all praise is for Allah. There is no God but Allah and Allah is the Greatest. There is no might or strength except through Allah, Who is the most Supreme, High."

The fourth Kalimah 'Tawheed' (Oneness)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى

كُلِّ شَيْءٍ قَدِيرٌ

"There is no God but Allah, He is One, He has no partner. Everything belongs to Him and all praise is due to Him. He gives life and death and in His power lays all goodness. And He has power over everything possible."

The fifth Kalimah 'Radd-e-Kufr' (Refuting Infidelity)

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَیْئًا وَّ اَنَا اَعْلَمُ بِهِ وَاَسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ بِهِ
تُبْتُ عَنْهُ وَتَبَرَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْكَذِبِ وَالْغِیْبَةِ وَالْبُهْتَانِ وَالْمَعَاصِیِ
كُلِّهَا وَاَسَلَمْتُ وَاَمَنْتُ وَاَقُوْلُ لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

"O Allah! I seek refuge in You, from associating anything with You which I know of and I seek repentance from that which I have no knowledge of. I have repented from and renounced Kufr, Shirk, lying, backbiting, slandering and every type of sin. I have embraced Islam completely and I have brought complete faith. And I declare that there is no God but Allah and Muhammad ﷺ is the Messenger of Allah."

Sifat-e-Iman-e-Mujmal



اَمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِیْعَ اَحْكَامِهِ وَاَزْكَانِهِ اِقْرَارًا بِاللِّسَانِ
وَتَصْدِیْقًا بِالْقَلْبِ

"I believe in Allah just as He exists with all His Names and Attributes. I have accepted all His commands and His obligations and I endorse this with my tongue and by the truth in my heart."

Sifat-e-Iman-e-Mufasssal

اَمَنْتُ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْاٰخِرِ وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللّٰهِ تَعَالٰی
وَالْبَعْثِ بَعْدَ الْمَوْتِ

"I believe in Allah, and all His Angels, and His Books, and all His Messengers, the Final Day, and in Destiny, the good and bad of which is from Allah Ta'ala and I believe in the resurrection after death."

Dates to Remember

- 1st Muharram – Beginning of the Islamic year/Wisaal of the Second Caliph of Islam, Hazrat 'Umar Faruq ؓ
- 5th Muharram – Wisaal of Hazrat Baba Fareeduddin Ganj-e-Shakar ؓ
- 8th Muharram – Wisaal of Hazrat Imam Zaynul Abidin 'Ali ؓ
- 10th Muharram – Day of Ashurah. Creation of the heavens and the earth, martyrdom of Hazrat Imam-e-Husain ؓ, Day of Judgement
- 14th Muharram – Wisaal of Mufti-e-Azam Hazrat Mustafa Raza Khan ؓ
- 28th Muharram – Wisaal of Hazrat Makhdum Ashraf Jahangir Simnani ؓ
- 18th Safar – Wisaal of Hazrat Data Ganj Bakhsh Ali Hijweri ؓ
- 25th Safar – Wisaal (Demise) of Alahazrat Imam Ahmed Raza Khan ؓ
- 27th Safar – The migration of the Beloved Prophet ﷺ to Madinah Sharif
- 28th Safar – Wisaal of Hazrat Mujaddid-e-Alf-e-Thani Shaykh Ahmad Farooq Sarhindi ؓ
- 29th Safar – Wisaal Hazrat Pir Mehr Ali Shah ؓ
- 2nd Rabi-ul-Awwal – Wisaal of Hazrat Khwaja Baha-ud-Deen Naqshband ؓ
- 12th Rabi-ul-Awwal – Eid-e-Milad-un-Nabi. Birth of our Prophet, Hazrat Muhammed ﷺ
- 11th Rabi-ul-Aakhir – Gyaarwi Sharif to remember Hazrat Sheikh Abdul Qadir Jilani ؓ
- 18th Rabi-ul-Aakhir – Wisaal of Mehbub-e-Ilahi Hazrat Shaykh Nizam-ud-Deen Awliyah ؓ
- 17th Jumada al-Ula – Wisaal of Hujjatul Islam Hazrat Hamid Raza Khan ؓ

- 26th Jumada al-Ula – Wisaal of Sadrul Ulema Hazrat Sayyid Ghulam Jilani Merthi ؒ
- 1st Jumada al-Akhira – Wisaal of Hafiz-e-Millah Hazrat 'Abd al-Aziz ؒ
- 3rd Jumada al-Ukhra – Wisaal of Faqih-e-Millah Hazrat Mufti Jalalud Deen Ahmad Amjadi ؒ
- 6th Jumada al-Ukhra – Wisaal of Hazrat Maulana Jalalud Deen Rumi ؒ
- 22nd Jumad-ul-Akhir – Wisaal of the first Khaleefah Hazrat Abu Bakr Siddeeq ؒ
- 1st Rajab – Wisaal of Hazrat Mufti Naqi Ali Khan (father of Alahazrat Imam Ahmad Raza Khan ؒ)
- 4th Rajab – Wisaal of Hazrat Imam Shafi'i ؒ
- 6th Rajab – Wisaal of Hazrat Khwaja Gharib Nawaaz Mu'eenuddin Chisti Ajmeri ؒ
- 11th Rajab – Wisaal of Siraj-us-Salikin Hazrat Sayyid Abul Husain Noori Marehrawi ؒ
- 12th Rajab – Wisaal of Shaykh-ul-Mashayikh Hazrat Ashrafi Miya ؒ
- 15th Rajab – Wisaal of Hazrat Imam Ja'far Sadiq ؒ
- 16th Rajab – Wisaal of Hazrat Muhaddith-e-Azam-e-Hind ؒ
- 17th Rajab – Wisaal of Hazrat Imam Junayd Baghdadi ؒ
- 26th Rajab (night) – Shab-e-Me'raaj. Ascension of the Beloved Prophet ﷺ
- 2nd Sha'baan – Wisaal of Hazrat Imam-e-Azam Abu Hanifah ؒ
- 15th Sha'baan – Shab-e-Baraa'at. The night of freedom in which many Muslims are forgiven by Allah Ta'ala and freed from their sins
- 3rd Ramadan – Wisaal of Hazrat Fatimah Zahra ؒ
- 10th Ramadan – Wisaal of Hazrat Khadijah ؒ
- 16th Ramadan – Wisaal of Hazrat Aisha Siddiqah ؒ
- 17th Ramadan – The battle of Badr. First battle in the history of Islam

- 20th Ramadan – The conquest of Makkah
- 21st Ramadan – The martyrdom of the fourth Khaleefah Hazrat Ali ؓ
- 27th Ramadan – Shab-e-Qadr.
- 1st Shawwaal – Eid-ul-Fitr/Wisaal of Hazrat Imam Bukhari ؓ
- 2nd Dhul-Qa'dah – Wisaal of Sadrush Shari'ah Hazrat Amjad 'Ali A'azmi ؓ
- 3rd Dhul-Hijjah – Wisaal of Qutb-e-Madinah Hazrat Ziya-ud-Deen Madani ؓ
- 9th Dhul-Hijjah – Day of Hajj (Arafat)
- 10th Dhul-Hijjah – Eid-ul-Adhaa
- 18th Dhul-Hijjah – The martyrdom of the third Khaleefah Hazrat Uthman Gani ؓ
- 1. 28th Dhul-Hijjah – The second Khaleefah Hazrat Umar Farooq ؓ was stabbed with a spear (Wisaal on the 1st of Muharram)

